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**The contribution of the Anglican Church of
Southern Africa to social development in South
Africa and its potential role as a national
partner in development.**

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for the Degree of Masters of Social Science in Social Policy and
Management**

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The contribution of the Anglican Church of Southern Africa to social development in South Africa and its potential role as a national partner in development.

Declaration

This work has not been previously submitted in whole, or in part, for the awards of any degree. It is my own work. Each significant contribution to and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.



.....
Delene Melissa Mark

15 February 2008

Abstract

The Anglican Church of Southern Africa has its roots in the Church of England and spread to the region of Southern Africa from about the 1820's as a missionary Church to English settlers. This Church was eventually established as an independent church in Southern Africa in 1870 that has since spread its witness and ministry into the indigenous communities in Southern Africa.

This research investigates the role of the Anglican Church of Southern Africa in social development in South Africa. The hypothesis states that the Church has been involved in social development since its inception and currently contributes significantly to social development in South Africa. Within the context of poverty and the challenges faced by South Africa in alleviating poverty today, the researcher will establish if the Anglican Church could be considered a potential partner in poverty alleviation in South Africa, together with the public and private sectors.

The research question seeks to establish the extent to which the Anglican Church is involved in social development. The research describes the size and location of the Anglican Church in South Africa while also providing an audit of the current programmes being implemented by the church and their estimated Rand value.

This research makes use of empirical data that is both exploratory and descriptive. Data for the report has been collected from secondary sources, in-depth interviews and a survey questionnaire. As far as is known to the researcher, this study is the most comprehensive research conducted on the Anglican Church and Social development in South Africa.

The researcher, after detailing the findings of the data collection process, has concluded that the hypothesis of this research can be validated based on the research findings. The latter part of the research report makes recommendations to the church based on these findings

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CHAPTER ONE: INTRODUCTION

The research report is focused on the role of the Anglican Church of Southern Africa in alleviating poverty in South Africa, through its active involvement in social development programmes in the communities where the Anglican Church is based.

The hypothesis of this research is that the Anglican Church of Southern Africa is actively involved in implementing social development programmes and that the church contributes to social development by allocating significant financial, physical and human resources to the church run social development programmes. Secondly the Anglican Church has a wide and influential network with an infrastructure of Parishes that spreads into every community in South Africa and is therefore suitably located and equipped to implement social development programmes in partnership with the public and private sectors. The researcher attempts to prove the hypothesis thereby locating the Anglican Church as a partner in social development at both the local and national levels in South Africa.

In chapter two of the research report, the researcher describes the background and history of the Anglican Church of Southern Africa, which has its origins in the Church of England. The Anglican Church of Southern Africa is one of 38 Anglican Provinces within the worldwide Anglican Communion. This Province comprises six countries in Southern Africa but for the purposes of this research, the researcher has chosen to focus on the part of the church located in South Africa only. Chapter two also describes the size and location of the Anglican Church of Southern Africa, stating the number of Parishes within the church in South Africa, the number of priests working in these parishes and an estimated calculation of the total membership in these parishes. Finally in chapter two, the researcher describes the theological teachings of the church that create the rationale for the church to be involved in social development. The research investigates the beliefs and practices of the church to deduce whether the church believes that it should be playing a role in social development.

A literature review is undertaken in chapter three of the research report. The researcher provides an understanding into the theories of social development together with the current challenges of poverty and inequality, faced currently in society. In this chapter the researcher also describes poverty and how it is experienced by the poor in society. The literature review describes the role of the church in social development, mainly the role that has been articulated by the Anglican Church of Southern Africa in the past eight years. In addition the literature review briefly describes social development activities of other church denominations in South Africa as well as the contributions of churches internationally to social development.

Chapter four of the research describes the research design and methodology. The research question was to establish the extent to which the Anglican Church is involved in social development in South Africa, and the researcher created three main objectives in order to answer the research question. The first being to describe the size, location and potential capacity of the Anglican Church of Southern Africa as a partner in social development. Secondly the research explores the churches understanding about its role in social development and whether the potential exists for increased involvement by the church in social development. The third objective of the research is to describe the current contribution made by the Anglican Church to social development, by conducting an audit of social development projects being implemented by the Church and to further estimate the financial contributions made by the Church to social development.

This research makes use of empirical data that is both exploratory and descriptive. The research has collected data from secondary sources, a qualitative study in the form of in-depth interviews and a quantitative study by means of a survey questionnaire.

Permission for this research was given to the researcher by the Archbishop of Cape Town, who is the head of the Anglican Church of Southern Africa.

The findings of the research are detailed in chapter five. Data collected from the secondary sources and the qualitative study have enabled the researcher to describe

the social development projects implemented by the Anglican Church, while also providing an audit of these projects. The findings describe the reasons why projects are initiated, the methodology used by the Church in the creation and implementation of social development projects, how these projects are resourced and the challenges faced by the church in the implementation of social development projects.

The quantitative study has collected data from priests in the Anglican Church. For the quantitative study a sample size representing 44% of all priests in the Anglican Church of Southern Africa and 33% of the Parishes was selected. Priests completed a questionnaire designed by the researcher that further sought to achieve the main objectives of this research. The researcher achieved a 60% response rate to the questionnaire.

In chapter six of the report the researcher discusses the findings and makes recommendations based on these findings.

As far as is known to the researcher, this research report is the most comprehensive study conducted on the involvement of the Anglican Church of Southern Africa in the field of social development and the outcome of this research provides the church with the beginnings of a complete audit of all social development projects being implemented by parishes and Dioceses and the Provincial church structure at large. Other studies conducted on the role of the Anglican Church in social development have mainly focused on single communities or a single Diocese and to the researcher's knowledge there has been no attempt at conducting an audit of the social development projects being implemented by the church at a national level in South Africa. The research could therefore be considered as a pioneer study into the Anglican Church of Southern Africa and its contribution to social development in South Africa.

A significant outcome of the research project has also been to identify the challenges faced by priests who are involved in social development as well as to highlight reasons why some priests are not involved in social development programmes. The

questionnaire survey provides a good insight to the leadership of the church as to what the capacity building needs of the church are if the church intends to be a major contributor to the alleviation of poverty in South Africa. Based on the analysis of the results obtained from the questionnaire, the researcher has been able to propose recommendations to the church on where the church can improve in order to enhance all its efforts in the field of social development

The final chapter of this research, chapter seven, is the conclusion of the report. The researcher summarises the main findings of the research as well as acknowledges that the hypothesis of this research has been proven by the empirical data to be true.

CHAPTER TWO: INTRODUCTION AND OVERVIEW OF THE ANGLICAN CHURCH OF SOUTHERN AFRICA

2.1 Background and History

The Anglican Church of Southern Africa was established in 1870 and forms one of the autonomous Provincial¹ churches within the World wide Anglican Communion². It has its origin in the Church of England.

The Provincial Church comprises 6 countries of Southern Africa which include Namibia, Swaziland, Lesotho, Angola, Mozambique, South Africa and the island of St Helena. This Episcopal³ area is divided into 26 Dioceses with a Bishop as the head of the Diocese. The head of the church is the Archbishop of Cape Town⁴ and Metropolitan of the Anglican Church of Southern Africa.

The number of Anglican Parishes in this area, recorded by the church is 1, 404, with an estimated 3, 000 congregations. There are 2, 341 trained priests, including Bishops listed in the Anglican Church of Southern Africa's clerical directory (Anglican Church of Southern Africa, 2006).

The term "Anglican" is used to describe the people, institutions, and churches as well as the liturgical traditions and theological concepts developed by the established Church of England. The national Church of England eventually spread to all parts of the world through the efforts of the church's mission work, aided by widespread colonialism. The

¹ Provincial refers to a single autonomous church that is affiliated to the Church of England. A Province has one Archbishop and has particular geographical boundaries. Some Anglican Provinces are located in a single country, while others cover more than one country.

² The World Wide Anglican Communion is the name used to refer to the international Anglican Church. While it is the global church for Anglicans all over the world, membership is voluntary and each individual Anglican Church maintains its autonomy.

³ An Episcopal area refers to a particular geographical area, identified by the Anglican Church, which falls under the leadership of a Bishop or Archbishop.

⁴ The Archbishop of Cape Town is the Bishop of the Diocese of Cape Town. While this falls within the Anglican church of Southern Africa, Cape Town as a Diocese is also known as the metropolis of the Anglican church of Southern Africa, hence the full title of the Archbishop of Cape Town is – The Archbishop of Cape Town and Metropolitan of the Anglican Church of Southern Africa.

churches that were started in other parts of the world eventually became independent churches that now all affiliate to the Church of England is collectively known as the World Wide Anglican Communion. The Anglican Church is one of the largest Christian groupings within the Protestant⁵ faith in the world.

The Anglican Communion is made up of 38 autonomous Churches around the world covering 160 countries with a membership of approximately 77 million people (Anglican Communion, 2007:4).

The literature on the growth and development of the Anglican Church from the arrival of Bishop Robert Gray⁶, indicates that the early understandings of “mission and welfare” for the Anglican Church of Southern Africa, was an intervention that sought to care for the needs of the English settlers first, followed by the conversion of the indigenous people and ultimately social outreach for the indigenous people.

Robert Gray and many Archbishops that followed him concentrated on creating an Anglican Church with an Anglican identity that was autonomous from the Church of England.

By the 1970's the Anglican Church of Southern Africa was sizable and had by this stage contributed to the development of black South Africans through the creation of schools, hospitals and mission stations. While the Church concentrated mainly on looking after the English settlers, through the years a significant black membership made up mainly of labourers, farm workers and the fishing community, was formed.

With the election of Desmond Tutu⁷ as Archbishop of Cape Town in 1986, the Anglican Church became increasingly more rooted in African tradition and values.

⁵ Protestant refers to Christian denominations that arose out of the reformation.

⁶ Robert Gray was the first Bishop of Cape Town. He was appointed in England and sent as a missionary Bishop to Cape Town.

⁷ Desmond Tutu was the first elected black South African Archbishop of Cape Town. He was a controversial figure in South Africa as he led the church in South Africa in protest against the apartheid policies of the South Africa government that were in place before 1994.

Early stories of welfare in the Anglican Church can be found from the time of Bishop Robert Gray, who believed that the Coloured⁸ people should own land. He bought a farm in Abbotsdale⁹ and divided it into plots for Coloured families to own. Anglican mission stations were locations for education, trade, agriculture, health care and Anglican ministry. Other Anglican responses that could be termed welfare, outreach or social development were ultimately attempts by the English Anglican missionary Bishops to “civilize” the Africans by dealing with disease and ignorance through the introduction of medicine and the introduction of education. Much of the resources from England would have been used for the building of Anglican Church schools and hospitals.

From around the 1920's the Anglican Church, like all other South African denominations, began to feel the effects of discrimination towards the African people. Anglicans in other parts of the world began to oppose the racial discrimination in South Africa. From the 1960's towards the 1990's The Anglican Church in South Africa experienced the realities of poverty among their members. At the same time the influence of theologians and priests serving in the English slums, created a climate that was ripe for the rise of social activism in priests based in South Africa. During this period many priests in the Anglican Church struggled for the rights of the underprivileged, to bring faith to the poor and to advocate on behalf of the people for proper housing, basic services, civic rights political freedom, social justice, fair labour, etc.

As South Africa moved from an apartheid state towards a democracy, significant changes in the Anglican Church occurred with regard to its outreach programmes that resulted in a process of institutionalizing social development work in the Church. Around the 1970's Anglican Dioceses in South Africa began to set up social welfare committees

⁸ It is not clear from documentation, exactly which group of people Bishop Gray or the church at the time referred to as Coloured. The population registration act of 1950 by the South African government provided a basis for classifying people according to race and within that classification, Coloured referred to people of mixed ethnic origin.

⁹ Abbotsdale is an area that is located about 60 kilometers from the city of Cape Town, to the North West, formerly an Anglican mission area. This area is still largely a rural farming area.

and institutions, some employing trained social workers and Diocesan social development coordinators. These activities involved outreach, mainly to the township areas of the Dioceses, where many social problems arose as a result of poverty. Both social justice and reconciliation work was done in addition to welfare and social development project work.

In 1996 a new Archbishop of Cape Town was elected. This era marked the development of an enhanced social development programme that prioritized poverty eradication. The organization called HOPE Africa¹⁰ is currently implementing this development programme.

This concludes a very brief history of the Anglican Church in Southern Africa, specifically indicating that a part of the churches activities also involved some engagement in social development. The next section outlines the size of the Anglican Church in Southern Africa, paying particular attention to the number of Parishes in South Africa. The section will highlight the critical mass that the Church has in order for the Church as an institution to be considered an important stakeholder in the socio political life of the country.

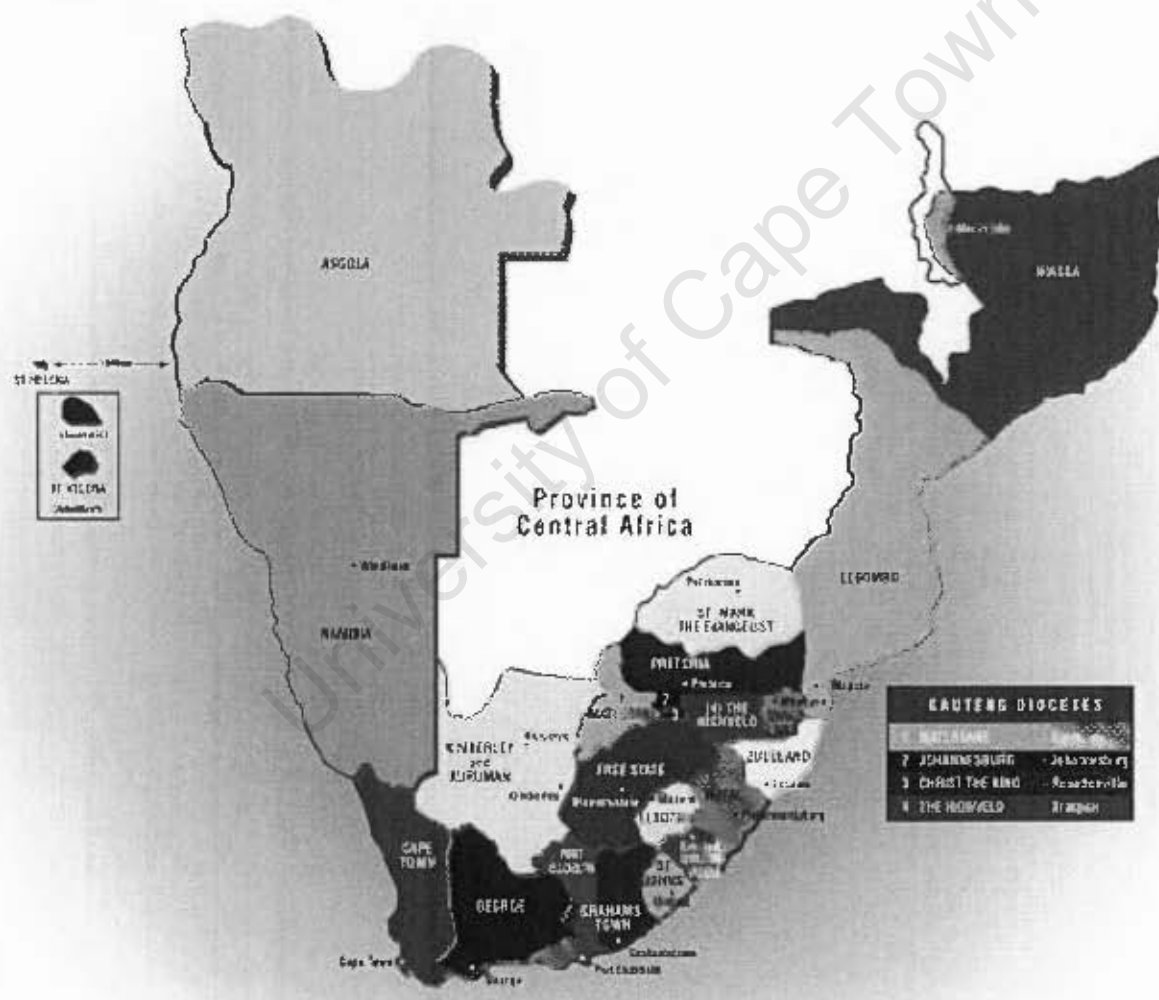
2.2 Geographical Location of the Church

Nineteen of the 26 Dioceses of the Anglican Church of Southern Africa are located in South Africa. There is the presence of the Anglican Church from the Namibian border on the west coast of South Africa all the way around the east coast up to Mozambique. (Map 1 contains a full list of these Dioceses)

¹⁰ HOPE Africa is a section 21 company, created by the Archbishop of Cape Town and registered in South Africa in 2001, to implement social development programmes within the Church. The researcher is currently employed at HOPE Africa.

With the 999 Parishes¹¹ listed in South Africa, the Anglican church is currently present in approximately 3, 000 communities in South Africa as most parishes, especially in the rural areas, have more than one congregation, some even up to 8 or more congregations (Anglican Church of Southern Africa, 2006).

Map 1: The Anglican Church of Southern Africa, indicating the division into Dioceses.



¹¹ A Parish is one church that has an appointed priest and is managed as a whole. The Parish may have more than one congregation located in different areas that surround the said Parish. This cluster of congregations organised into a single parish is due to the financial and human resource realities faced by the church.

The South African Department of Local Government (South African Government, 2007:6)) lists 281 municipalities in South Africa that cover the nine provinces of the country. Using the clerical directory¹² of the Anglican Church of Southern Africa, which focuses on the listing of priests and parishes in South Africa, it can be confirmed that every single municipality in South Africa has the presence of the Anglican Church. There is more than one parish located in every one of the 281 municipalities, and the church has at least 3 fulltime priests paid by the church based in each municipality.

The Dioceses of Saldanha Bay, George, Umzimvubu, Kimberly and Kuruman, Pretoria and Grahamstown are Dioceses whose boundaries cross more than one province in South Africa.

2.3 Size

Information for this section was collected from the Anglican Church website, Diocesan websites and Diocesan offices. This section details the number of Anglican Parishes in South Africa, the number of priests working in the Church in South Africa and an estimated total number of members who worship at Anglican Parishes in South Africa. The researcher acknowledges that the numbers of parishes and priests is a more accurate record than the number of members who belong to the church.

The church currently records a total of 1,382 priests working in a total of 999 parishes (see Appendix A). Of the 1,382 priests listed, half of them are either retired or self supporting. Retired priests continue to perform pastoral functions; this allows them to generate an income in addition to their pensions provided by the church.

Membership figures collected have a large discrepancy between the official statistics reported by the Church nationally and the statistics recorded by the Diocese and local parish. Membership in the Anglican Church is defined as those persons who are baptized into the church. Traditionally these would be infants whose parents present

¹² A clerical directory is the listing of all priests in the Anglican Church of Southern Africa together with their contact details.

them to the church for baptism. A second religious rite is that of confirmation, when young adults who are already baptized present themselves for confirmation of their baptism. Confirmation then allows for the individuals eligibility for leadership as well as decision making rights within the church.

The church nationally records members who are confirmed in the church and this would not include the children who make up more than half the congregations on a Sunday. At a national level, the Church reports numbers based on actual registers and not based on average attendance at Sunday services. Some urban Dioceses report membership of people who are also recorded as members in their rural birthplace. Parishes however report statistics based on the numbers in attendance on a weekly basis and in weekly activities and not just the parish register.

While the church officially records a membership of just over 4 million Anglicans the researcher has chosen to include the children and non confirmed members, which brings the membership of the Anglican Church to approximately 7.5 million people. In many parishes priests have reported that there is a significant contribution by people who are not confirmed members of the church, in social development and charity work on behalf of the church. At least 30% of these members would be people who are not actively involved in the weekly church worship services, but may be involved in other church activities like social projects, recreational activities, support groups etc.

This section of the chapter confirms the claim that the membership of the Anglican Church is located in every community in South Africa. The next section will outline the belief and practice of the church as it relates to social development, thereby further highlighting the fact that the church should be considered an influential partner in social development, firstly due to its significant size and widespread location and secondly as its teachings support the active engagement of all its members in social activism.

2.3 Theology and Social Development

The Church as an institution bases its teachings and practices on the life of Jesus Christ, who Christians believe was the son of God, sent by God to earth to bring a particular message to a specific group of people. This biblical message urges the people to believe in God only and follow the teachings of Jesus Christ. The Bible is a book of teachings, in 2 parts, compiled and used by the Church, and it is believed that in this book God reveals God's wishes for humankind.

The first and most important lesson taught, was that God loves all creation unconditionally and that this message was what has been called the "good news" that needed to be spread to all peoples of the world.

The church teaches that human beings are to love God and this therefore implies that human beings are to love all creation as well. The concept of love is often explained by using the life of, and activities carried out by, Jesus Christ. Human beings are encouraged to perform such acts and live their lives in the same way that Jesus Christ lived his life.

It is therefore the responsibility of Christians to respond to human need by loving service to humankind and also to transform all unjust laws and structures in society that prevent human beings from living lives of comfort, love, peace and prosperity.

Theologians in South Africa have written extensively on the biblical imperatives for mission which include social justice, transformation, the alleviation of poverty and suffering, equality and empowerment.

In Psalms 82 vs 3, the faithful are urged to "Defend the cause of the weak and the fatherless, maintain the rights of the poor and the oppressed. Rescue the weak and the needy."

De Gruchy, S (2000:2) writes that:

The first voice which calls to us to be engaged in development is that of our triune God and the gospel. To worship this God is to be open to, and engaged in, God's change, transformation and development of the world around us. Such participation is really involvement in God's Mission in the world. In the power of the Holy Spirit the church seeks to proclaim "the whole gospel to the whole person in the whole world". This message of redemption responds to the human needs of work, bread, shelter and peace. Our concern for development is a seeking to share in the Trinitarian action of God who seeks the well-being of creation.

In 1996, Archbishop Ndungane, The Anglican Archbishop of Cape Town, began preaching and teaching the church to enhance all its efforts in the field of social development. Early in his ministry as Archbishop he called the church to be inspired by God's deep love for the world as demonstrated in the sending of the Son to live and die for us. The mission of the Anglican Church should be an understanding that we are compelled to act out the calling of our God to send us into the world to preach the good news.

In 2000, an extract from the archbishop's speech to the Diocese of Cape Town reads as follows:

To go into the world means that we must understand what is happening in the world! It should become the responsibility of every parish in our Diocese to begin programmes that enable parishioners to understand the societies that we live in. We must get our communities to understand what is going on in the Provinces and the Country. And to understand how all of this relates to and impacts on any local development initiative being implemented by the parish in the community.

Poverty and all its symptoms should be one of the key concerns of our Diocese. Poverty robs all of us, rich or poor, healthy or sick of our human dignity. How many of us really understand the nature and causes of poverty. Do we really understand what it does to the communities in which we exist? I believe that before we begin to plan any activity we as parishes and the Diocese, must take time to learn about poverty and understand the dynamics that affect any social development or community transformation efforts (Ndungane, 2000:3).

Within the World Wide Anglican Communion, the Church adheres to five marks of mission, these being to:

- Proclaim the Good News of the Kingdom;
- Teach, baptise and nurture new believers;
- Respond to human need by loving service;
- Seek to transform unjust structures of society; and
- Strive to safeguard the integrity of creation and sustain and renew the life of the earth.

An important feature of Anglicanism is the belief that worship is central to the common life. Worship being defined as prayer, bible studies and fellowship with other Christians. Worship is considered incomplete unless it is done alongside acts of charity to the poor, care to the needy and preaching to the non believers. Worship is itself a witness to the world. Faithful action is the measure of the Christian's response to Jesus Christ.

It is believed in the church that God constantly and continuously calls Christians to participate in mission. It is understood that spiritual and physical activities are central to the life of the Christian and neither one is optional.

Mission is considered to be holistic and therefore Christian actions in mission should take into account the spiritual, physical and emotional needs of God's people.

In Luke 4 vs 18 it is illustrated how Jesus Christ, after his time of temptation, began his ministry. In the synagogue in Nazareth he read from the scroll of the prophet Isaiah:

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of the Lord's favour. (NIV, 1985:1544)

Most teachings in the Anglican Church emphasize that what is important for Christians is to know God, and knowing God is to see with the eyes of God, which means fairness to the poor and doing justice to the poor. It means that no one is forgotten.

In other Christian denominations there are various theological theories and reflections that illustrate the responsibility of Christians towards the poor. Liberation theology is a school of theology within the Catholic Church that focuses on Jesus Christ as not only the Redeemer but also the Liberator of the oppressed (Boff, 2002). It emphasizes the Christian mission to bring justice to the poor and oppressed, particularly through political activism. In essence, liberation theology explores the relationship between Christian, particularly Roman Catholic, theology and political activism, particularly in areas of social justice, poverty and human rights.

The Social Gospel movement is a Protestant Christian intellectual movement that was most prominent in the late 19th century and early 20th century. Social Gospel principles continue to inspire newer movements such as Christians against Poverty, which is a United Kingdom based organisation founded in 1996 to help people who were in financial difficulties. The movement applied Christian principles to social problems, especially poverty, inequality, liquor, crime, racial tensions, slums, bad hygiene, poor schools, and the danger of war (Myers, 2003).

While this section basically highlights the fact that the Anglican Church considers social development to be one of the many activities that the church should be involved in, it is by no means a comprehensive study or complete explanation of the theological rationale that underpins the churches motivation for social development. This section is intended to simply establish the fact that the teachings of the church support activism in the area of social development.

In the next chapter the researcher will briefly define social development and highlight the particular role that the church could play as a partner in development.

CHAPTER THREE: LITERATURE REVIEW

3.1 Social development

Social Development encompasses a commitment to individual well-being and the opportunity for citizens to determine their own needs and to influence decisions which affect them. Social development incorporates public concerns in developing social policy and economic initiatives.

The ultimate objective of social development is to bring about sustained improvement in the well-being of the individual, family, community and society at large. The reduction or eradication of mass poverty, inequality and conditions of underdevelopment are widely accepted indicators of social progress. The dimensions of social development are: social welfare; health; education; housing; urban and rural development; and land reform (Pearce, 2000).

Development, as articulated by many academics and practitioners is a holistic process of general improvement of an individual's or community's situation that leads to a better quality of life (Sen, 1999). This will include, better nutrition, adequate health care, appropriate housing, the ability of the individual and community to be employed or create their own employment, the healthy participation in community activities including civic participation and ultimately the individuals and communities having choices and alternatives to solve problems (Taylor, 2002).

As it affects the researcher, all experiences and knowledge of social development have been acquired within the context of poverty eradication in Southern Africa. It is also the purpose of this thesis to create motivation and energy for enhanced action in the field of social development by churches which will ultimately benefit the poor and marginalized in Southern Africa, while influencing such action within the global Anglican church.

At a global level world leaders have acknowledged that poverty cannot be ignored and therefore have accelerated programmes and projects that seek to alleviate poverty,

through more planning, allocation of resources and the creation of policies. Currently all sectors of society that have an interest in poverty eradication and social development need to consider how all their individual plans and programmes are aligned to the Millennium Development Goals (MDG's).

The MDG's consist of 8 goals, 18 targets and 48 indicators (United Nations, 2007:1). This framework was decided by consensus at a global level. The goals are:

- Goal 1. Eradicate extreme poverty and hunger
- Goal 2. Achieve universal primary education
- Goal 3. Promote gender equality and empower women
- Goal 4. Reduce child mortality
- Goal 5. Improve maternal health
- Goal 6. Combat HIV/AIDS, malaria and other diseases
- Goal 7. Ensure environmental sustainability
- Goal 8. Develop a global partnership for development

The MDG's are tools with guidelines that will enable us to work as the global community towards the eradication of poverty. It is therefore key for all sectors of society involved in social development to understand these goals and use them within our framework when planning poverty reduction strategies at local community level.

There are three essential pillars for sustainable growth and development, these being government which creates space for initiatives to be undertaken, business which provides the knowhow, the resources and technology, and the broad church of civil society including the faith communities providing the moral, ethical, spiritual and general public support and energy.

More than one billion people in the world live on less than one dollar a day. In total, 2.7 billion struggle to survive on less than two dollars per day. Poverty in the developing world, however, goes far beyond income poverty. It means having to walk more than one mile everyday simply to collect water and firewood; it means suffering diseases that were eradicated from rich countries decades ago. Every year eleven million children die-most under the age of five and more than six million from completely preventable causes like malaria, diarrhea and pneumonia (United Nations Development

Programme, 2006).

In some deeply impoverished nations less than half of the children are in primary school and fewer than 20 percent go to secondary school. Around the world, a total of 114 million children do not get even a basic education and 584 million women are illiterate (United Nations Development Programme, 2006:87).

The Commission for Africa Report highlighted many challenges for Africa that have been summarized in the section that follows.

African poverty and stagnation is the greatest tragedy of our time. Poverty on such a scale demands a forceful response. And Africa – at country, regional, and continental levels – is creating much stronger foundations for tackling its problems.....Recent years have seen improvements in economic growth and in governance. But Africa needs more of both if it is to make serious inroads into poverty. To do that requires a partnership between Africa and the developed world which takes full account of Africa's diversity and particular circumstances. (Blair, 2005:4)

Poverty is more than just a lack of material things. Poor people are excluded from decision-making and from the basic services the state ought to provide. Schools and clinics must be available to the poorest people in Africa. This is an urgent matter of basic human rights and social justice. But it is also sound economics; a healthy and skilled workforce is a more productive one, fulfilling their potential with dignity. Investing for economic growth means rebuilding African health and education systems, many of which are now on the point of collapse. This requires major funding, but it is not only a question of resources. It is also about delivery and results. These are powerfully strengthened when local communities are involved in decisions that affect them.

Bold comprehensive action on a scale needed to meet the challenges can only be done through a new kind of partnership. In the past, contractual and conditional approaches were tried, and failed. What is suggested by the commission's report is a new kind of development, based on mutual respect and solidarity and rooted in a sound analysis of what actually works.

This can speed up progress, building on recent positive developments in Africa, towards a just world of which Africa is an integral part.

3.2 The role of church in Social Development

Section 2.3 of chapter 2 outlines a brief theological rationale, from a mainly Anglican perspective as to why the Church and the members of the Church need to be involved in social development programmes.

The researcher acknowledges that for the purposes of this study, social development is defined quite narrowly with a specific focus on intervention programmes or projects that seek to achieve the MDG's, in an attempt to establish what programmes the church is involved in that could be aligned with programmes being implemented by other stakeholders in society, thereby establishing whether the church could be a suitable partner in social development as it relates to anti poverty programmes.

Given the context detailed in section 3.1, it is quite obvious that there is a great need in the world to deal with poverty and inequality and the church in Southern Africa finds itself in a particular context with specific challenges for poverty and inequality in Africa.

In general, studies conducted on the role of religious institutions in social development have acknowledged that religious institutions connect people to each other, thereby strengthening their coping abilities. The traditional role of the church has been a strong involvement in providing welfare to the poor, destitute, homeless, sick and aged.

Dr Sue Parry writes:

Faith-based Organisations are an integral part of life and society in most parts of Africa. They are to be found within every community and hold much credibility with the people because of their presence at grassroots, their involvement with the people at every aspect of their lives and for the many services they offer. They have the widest network coverage in the continent, the largest constituency of people, and an enviable infrastructure, extending from the international community, to the most marginalized.

FBO operate in parallel to governments providing virtually all the same major services as government but filling in the gaps where government fails to provide. Their outreach activities are to be found contributing to virtually every institution including medical, education, social welfare and justice and peace. Support for orphans and vulnerable children extends from community based initiatives to institutional care. They also offer care in correctional facilities, poverty alleviation schemes, agricultural projects, feeding programmes, homeless shelters and support for street children and are widely involved in development work.

In the last decade the Anglican Church has in numerous forums articulated to its people that the Church as an institution is the ideal institution to implement social development programmes in the poorer communities that will have a positive impact on the general well being of people living in poverty.

In the year 2001, The Archbishop of Cape Town hosted a poverty scenario planning workshop facilitated by Mr. Clem Sunter. This workshop began with the acknowledgement that the scenario planning takes place within the context of South African society, where during 1998 poverty hearings were held around the country. The Anglican Church led these hearings which culminated in a poverty summit.

The conclusions of the scenario planning were that firstly the Church is a strong institution with a wide and influential network locally and internationally. There are creative people within the membership of the church as well as full-time intellectuals, technicians and professionals. In every community in Southern Africa there is a church community that meets at least once a week. The church has trained pastors and leaders that meet with these communities and therefore is ideally placed to be development catalysts (Sunter, 2000: 7).

It is believed by the church that it has the credibility to mobilize financial resources skills, creativity, and the desire of both congregants and communities to make the world a

better place.

The Anglican Church is well placed for community development and contributing towards achieving MDGs, as it is spread across sub-Saharan Africa. Even in terms of accessing resources to be utilized on community projects on MDGs, it is much easier to raise funds for large scale operations than for individual community projects.

In this region, religious leaders are close to the poor and are among their most credible representatives and advocates. The Church is known to have provided services to people with regard to education, health, nutrition, voice for the disadvantaged and vulnerable etc., elements of which largely constitute the broader millennium goals.

The Anglican Church of Southern Africa is quite specific that part of the work of the church is to be involved in social outreach. This involvement implies being in direct contact with the poor and destitute and to seek ways to meet their immediate needs. This is done in partnership with other church denominations, other civil society organisations, government, business and the international development community. Secondly, the church acts as a resource agent by providing space, transport and technical support for programmes aimed at skills training and education. In some cases the Church community is the provider of these programmes and in other cases the churches act as facilitators. The Church is also an institution that has a history of speaking on behalf of its people and speaking out against injustices in society. On a local level the South African church is known to have participated in the struggle for democracy in South Africa and more recently in initiatives that aim to reduce violence and call for better services for the poor. At a global level, the church is involved in campaigns to eradicate poverty.

Currently international organisations and institutions address issues of poverty within the context of the Millennium Development Goals which is a global framework for reducing poverty. In Africa there are specific regional and national plans for Africa's development articulated by the African Union and in the Southern African context there

are plans derived out of the New Partnership for Africa's Development (NEPAD)¹³. The church, in locating itself strategically within the civil society sector as a partner in development would need to understand and give serious consideration to the contexts and all the plans that emanate out of these contexts.

The implications thereof would be that the church is ready to align its programmes with other initiatives that seek to achieve poverty alleviation. It is important for this alignment of programmes that the Church is able to articulate the size and scope of its development programme. Records and information on these programmes become a necessary tool for communication by the Church.

The church needs to be able to collaborate with all sectors involved in the development of people and communities in an interactive style and adopting the newer methodologies of people centered development, participation and empowerment of people, while as an institution it shares with the development practitioners the wisdom and knowledge acquired through generations of continued involvement in communities.

Robinson and White (2001:79) outline the importance of civil society organizations in social provision. The Church is included as an important role player as it provides resources to boost the efforts made by local organizations in social development. They make the argument that in contrast to the state delivery mechanism, churches have certain attributes more conducive to better quality service provision. Churches are more participatory, less bureaucratic, and more flexible, with an ability to reach the poor and disadvantaged people.

In South Africa a National religious leader's organization, called the National Religious Association for Social Development, has been created to address the issues of social development by the different faith groups in South Africa in partnership with the government. This organization bases its existence on the fact that churches and other

¹³ NEPAD is designed to address the current challenges facing the African continent. Issues such as the escalating poverty levels, underdevelopment and the continued marginalisation of Africa needed a new radical intervention spearheaded by African leaders, to develop a new vision that would guarantee Africa's renewal.

faith groups have the potential to partner with government to bring social service delivery to the poor and disadvantaged communities in South Africa. The founding documents of the organization claim that religious organizations are close to the poor, understand the needs of the poor and have access to human and financial resources that will enhance the current contributions available by governments as well as international aid organizations (NRASD 2006).

There are many scholarly articles written about the contribution that churches have made in history towards the provision of welfare to poor and displaced people. It is evident that all over the world for many decades, churches have been places where the poor and disadvantaged have found some relief for their immediate problems. In many of the Scandinavian countries the churches are still the main provider of social services, especially in the areas of education, health care, care of the elderly and care for homeless people.

Catholic Welfare and Development is an organisation that was founded by the Catholic Church in South Africa in 1972. This organisation was created as the Catholic Church's response to poverty and injustices suffered by the under-privileged under the apartheid regime in South Africa. The aim of this programme is to help people overcome poverty through the creation of community development centres that focus on capacity building; women, children and youth development; health and food security; and economic empowerment. This response by the Catholic Church to poverty eradication is motivated by the gospel values of having care and compassion for the poor and disadvantaged (Catholic Welfare and Development, 2008:2).

Similarly in the Dutch Reformed Church and Uniting Reformed Churches of South Africa, there is also the presence of a response by the church to poverty alleviation in South Africa. In the Eastern, Western and Northern Cape, the reformed Churches have jointly created a social development entity that implements 160 projects in these areas. The projects focus on children and families, women, older persons, the disabled, people challenged with substance abuse, HIV and AIDS and relief and poverty alleviation

(Badisa, 2006).

At an international level, churches are also involved in poverty alleviation programmes. The Episcopal Relief and Development is an international organisation of the Episcopal Church in the United States of America. This organisation carries out social development programmes as the American churches response to poverty in developing countries. Programmes include emergency assistance after disasters and community development projects (Episcopal Relief and Development, 2006).

Church involvement in social development by other church denominations can be found in the Lutheran, Evangelical, Methodist and Presbyterian churches as well.

Reports and studies done on the Anglican Church of Southern Africa have mainly focused on the potential role that the church could or should be playing in social development. There are some case studies that have been conducted in particular communities, however there is no study or audit done on the size and scope of the Anglican Church of Southern Africa as a significant partner in social development.

The following chapters of this research will specifically focus on the activities that the Anglican church of Southern Africa is involved in, that contribute to the achievement of the MDG's.

Chapter 4 outlines the research design and methodology employed by the researcher.

CHAPTER FOUR: RESEARCH DESIGN AND METHODOLOGY

In this chapter the researcher states the hypothesis of this research project followed by the research goal and objectives. This chapter is intended to provide an overview of the research question, the research paradigm and dimensions, the research design and the research methodology. After clearly outlining the research goal and objectives, the researcher explains the type of research that was carried out followed by the population and sample size. This section details the data collection methods and how this data was analysed and organised. Finally this section outlines the validity of the research, some ethical issues and the limitations of the research design.

4.1 Research Issue and Hypothesis

The Anglican Church of Southern Africa is actively engaged in implementing social development programmes in South Africa. These programmes occur at a local parish level, where there is an understanding that it is the churches role to be involved in outreach programmes that seek to alleviate the suffering of the poor and oppressed in society. The Anglican Church has a significant infrastructure with a wide and influential network, this together with the current contribution of the church towards poverty alleviation, makes the church a suitable partner in social development in South Africa.

The research question would therefore be to establish whether the Anglican Church is involved in social development and to further establish to what extent does the church implement, manage and provide resources for social development programmes.

4.2 Research Goal and Objectives

The Anglican Church of Southern Africa has facilitated some work trying to describe the infrastructure of the church and its suitability in delivering poverty eradication programmes at a local community level, in partnership with the government and other

development organisations.

For this research, the researcher acknowledges, that while much of this is a true reflection, based on the researcher's experience, there is little empirical data that exists which supports and motivates the argument that the church is an entity that could make a major impact on poverty eradication programmes at local community level.

The goal of this research is to prove whether the above hypothesis is true that the Anglican Church of Southern Africa is actively involved in implementing social development programmes and whether the church can be considered a significant partner in social development.

This research project has three main objectives.

1. To create an overall picture of the size, location and potential capacity of the Anglican Church of Southern Africa as a partner in social development by:
 - Providing a detailed description of the number of Anglican Parishes in South Africa and their locations;
 - Establishing the total number of priests employed by the church in South Africa; and
 - Providing an estimated number of members who belong to the Anglican Church.
2. To establish whether the church believes that it can play a role in poverty alleviation and to further establish if the churches can play a bigger role than current in helping government alleviate poverty through:
 - An analysis of the current theological reflections and teachings of the church about social development; and

- Seeking the opinions of priests and church officials on the issue of the churches role in poverty alleviation and the implementation of social development programmes.
3. To conduct an audit of the social development programmes being implementing by the church at a local level, and to estimate what the rand value of the churches contribution is to poverty alleviation.

4.3 Research Paradigm and Dimensions

This research project basis its findings on secondary data from existing documents and records of the Anglican Church of Southern Africa, a qualitative analysis of information obtained through in-depth interviews with relevant church officials and a quantitative analysis using a survey questionnaire administered to priests in the Anglican Church.

This research is firstly exploratory as it establishes an overall picture of the church in relation to social development. Through the analysis of data the research further highlights the climate and conditions under which the church operates, specifically with regard to the implementation of social development programmes. The researcher identifies areas where the church could embark on further research to enable a better understanding of these conditions.

Secondly the research is descriptive as it provides a detailed and fairly accurate audit of social development programmes and projects being implemented by the church. The research provides new data that enhances the current information that the church has about its own programmes and projects. The quantitative data collected through the questionnaire confirms that fact that church does not have an accurate and up to date record of social development projects.

4.4 Research Design and Methodology

4.4.1 Population

The population size for this project is the Anglican Church of Southern Africa. The researcher has chosen to focus on South Africa only, which represents the larger portion of the church. The church in South Africa has 19 Dioceses, 999 Parishes, 1,382 priests and a total membership of just over 7.5 million people.

4.4.2 Sample

Secondary data has been collected from all 19 Dioceses and this therefore represents the total population. Twenty six in-depth interviews were also conducted with 17 social development officers, 13 of whom were priests and 4 lay persons, 3 Provincial officials and 6 Bishops from the 19 Dioceses. A purposive sample was conducted using a survey questionnaire, administered to priests in the church.

In this purposive sampling the researcher has chosen 3 urban and 3 rural Dioceses. Within South Africa there are different community dynamics in rural and urban areas and the researcher wanted to compare results from the different areas. A Diocese is classified as urban within the church if it has the majority of Parishes located in urban areas and similarly a Diocese would be classified as rural if the majority of Parishes were located in the rural areas. Within each of the 6 Dioceses however the Diocese would have Parishes located in urban, peri-urban and rural areas.

A questionnaire was sent to 612 priests from 6 Dioceses within South Africa. This sample represents 44% of all the Anglican priests working within the church in South Africa, it also covers 332 (33%) Parishes and 2 069 000 (27%) of the membership of the entire Anglican Church of Southern Africa.

For the purposes of this study the researcher has used the definitions for rural, urban and peri-urban areas as is outlined by the food and agriculture organization (FAO) of the United Nations, which is also adopted by the South African research organizations studying land and agrarian reform. An urban area would therefore be a particular geographical area containing a city and its surrounding locations, with a particular economic and social component. Peri-urban areas would be located on the peripheries of the urban sector and the rural areas are those outside the urban location.

The 6 Dioceses chosen for this study were the Dioceses of Cape Town, False Bay, Johannesburg, Matlosane, Natal and Zululand. The Dioceses of Cape Town and False Bay are located within the Western Cape province of South Africa, with Cape Town being the urban area covering the city bowl, metro area and extending to the Cape Flats areas as far as Athlone, Langa and Gugulethu. The False Bay Diocese is a larger geographical area that extends into the southern Cape all the way to Cape Agulhas as its furthest point. The Johannesburg Diocese is located within the Gauteng province and like Cape Town is only urban and has a small number of Parishes. The Matlosane Diocese has the old Klerksdorp as its main town. This Diocese covers a large geographical area that is located in some parts of the North West province and the Northern Cape. The Dioceses of Natal and Zululand are located in the Kwazulu- Natal province of South Africa, with Natal covering the southern part of the province and Zululand covering the northern part of the province, extending to the Swaziland and Mozambique borders. Both Dioceses are equally large in size, however while the Diocese of Natal has 186 priests that provide ministry in 98 parishes, the Diocese of Zululand has 64 priests that cover 41 parishes.

4.4.3 Data collection

The first part of the research involved a detailed search through the Anglican Church in Southern Africa's reports, newsletters, sermons and websites. A second component to verify this information has been in-depth interview with social development officers of Dioceses, priests and lay people, Diocesan Bishops and Provincial officials.

The researcher collected information from Diocesan websites. Much of the information on the website include details of the parishes and priests, Diocesan news, reports from meetings and a list of all Diocesan ministries, including the social development ministries.

The Anglican Church in Southern Africa has a website that mainly displays the contact details for all dioceses and priests within these dioceses. Two links on the website enable a visitor to the website to link to the HOPE Africa website and the Anglican AIDS website. These are the only indication of what social development outreach programmes are being implemented within the church.

The researcher requested copies of all Diocesan reports presented to official Diocesan meetings. From these reports the researcher was able to extract much information about the thinking behind social development, the methodology used by the diocese in its social outreach programmes, the influence of outside donor organizations on the projects and the types of programmes and projects being implemented by individual parishes as well as programme and projects that are being implemented at a Diocesan level

The final area of data collection from secondary data was the collection of Provincial reports that detailed the churches involvement in social development. The bulk of the information used from Provincial reports were taken from the reports of the Annual Planning Meeting held in 2005, where the Church facilitated a process which included 3 representatives from each diocese, a representation from all Provincial organizations as well as Provincial officers. The focus of the meeting was to take stock of all social development programmes being implemented in each diocese, with the aim of enhancing these current projects and aligning them with other such programmes being facilitated by civil society, governments and business. At the end of the meeting, the Anglican Church of Southern Africa had collected a significant amount of information on its social development programmes being run by each Diocese. The meetings also

made recommendations that were tabled at the following Provincial synod, which placed social development high on the priority of the churches agenda.

During the course of 2006, in the normal work of HOPE Africa, the researcher was able to conduct in-depth interviews with relevant people, mentioned above, in the 19 Dioceses to further enquire about their specific social development programmes and the methodology used in these programmes. This process was the second step in the data collection process. These interviews were conducted with Diocesan social development officers, Diocesan secretaries, Bishops, lecturers of theology and the heads of departments of Provincial organizations. The researcher was quite specific about asking the question about how social development programmes get initiated and by whom, also the support that these initiatives receive from the Bishops, Priests and laypeople in the diocese. A further enquiry was to find out who are the normal partners of the parishes and dioceses.

The interviews followed a basic informal structure that firstly explained the reason for this enquiry and secondly asked the following specific questions:

- Is your diocese involved in social development programmes?
- What motivates the Parishes to start social development projects?
- What kinds of projects are being implemented within the Diocese?
- How are the projects funded?
- Who runs the projects?
- What are some of your challenges? and
- What assistance do you think that the Diocese needs to improve on your social development programme?

The information gathered from the official was transcribed into a Microsoft Word document after the interviews.

In the third part of the research a questionnaire survey (Appendix B) was administered to individual priests in the Anglican Church.

The questionnaire was designed to collect information from the priests about the following issues:

- Is social development considered to be an integral part of the dioceses and individual parishes' normal activities? To this end each priest was asked whether the parish and diocese had a vision statement that articulated a priority in social development;
- A second question on the subject above was to ask each priest directly if they were involved in social development programmes and the reasons for their involvement or lack thereof;
- A third part of the questionnaire looked at the churches resource allocation to social development programmes as well as their resource mobilization strategies for social development projects;
- Priests were also asked to list all the parish as well as diocesan social development projects that they were aware of that were currently being implemented; and
- This questionnaire also attempted to find out if priests thought that the church at all levels was doing enough in the area of social development and this included whether they thought that the church was allocating enough monetary resources to social development programmes and projects.

4.4.4 Data Analysis

Information collected from secondary data was recorded immediately into a database of projects as this formed the bulk of the information that was available in the secondary data. The information from the in-depth interviews were categorised into the following areas:

- A list of projects per Diocese;
- The types of projects;
- The motivation behind a project;
- Project funding; and
- Challenges.

The questionnaire survey had 38 questions. The researcher used a Microsoft Excel spread sheet to record the answers provided for all of the yes or no questions. Tables were then created for the geographical locations and a list of projects. The researcher organised the findings of the questionnaire into the following sections:

- Geographical location and size of the selected sample;
- Priests experience and length of service;
- Parish and Diocesan Vision statements;
- The involvement of the church in social development;
- Parish and Diocesan Projects;
- Money spent by the church on social development projects;
- Fundraising; and
- General opinions.

4.5 Validity, Ethics and Limitations

The researcher had gotten the permission of the Archbishop of Cape Town to conduct this study and also consulted with the Bishops of each of the dioceses. Three urban and three rural dioceses were selected to represent the urban and rural conditions that exist in South Africa. These particular dioceses were selected because the researcher was familiar with the programmes and projects in these dioceses as a result of HOPE Africa, the social development outreach programme of the Anglican Church in Southern Africa, being involved in these dioceses.

The questionnaires were mailed to each individual priest with a cover letter from the Archbishop of Cape Town, explaining the purpose of the research project and its consequent benefit to the work of the church in the area of social development.

All priests were given the opportunity to remain anonymous and of the 370 responses received, only 39 priests opted to remain anonymous, by not mentioning the name of their Parish. Later on in the questionnaire, however 12 priests actually did reveal their identity by mentioning the name of the parish, their name and the names of the community that they were involved in.

Great caution was taken by the researcher to ensure that the analysis of the qualitative data was not interpreted by the researcher to favour the intended outcomes of this research. It was especially important not to amplify the opinions of the church officials about whether they thought that the church should be more involved in social development programmes. The researcher was careful to make a more conservative estimation of the involvement of the church in social development based on the in-depth interviews.

The findings from the secondary data is limited in that the researcher has acknowledged that the church does not have an accurate and up to date record of social development projects being implemented by the church. All Dioceses do not have the same amount of data on social development. Diocesan websites and the Provincial website are relatively new and display only selected information on the churches involvement in social development.

During the interview sessions the researcher was aware that respondents may have answered questions to the researcher's favour in order to seek assistance from the researcher, who is employed by HOPE Africa, which is the Provincial implementing organisation for the Anglican Church of Southern Africa of social development programmes.

The quantitative study was voluntary; however the letter from the Archbishop may have been the main reason for such a high response rate. Individual priests may have been compelled to provide answers that created a positive impression of their involvement in social development, as they were aware that the process had the support of the Archbishop of Cape Town who is the head of the church. It is possible that priests did not want to create a negative impression of their particular Parish as well as that of the Diocese.

The researcher acknowledges that due to the researcher's position in the Church, there is an expectation created that HOPE Africa will provide more assistance to priests in areas where they have indicated that they need assistance. It may also be expected that this process will yield more funding for their projects.

In the next chapter the research will then begin to report on the findings based on the information collected from secondary data, the in-depth interviews and the questionnaire.

CHAPTER FIVE: RESEARCH FINDINGS

This Chapter reports on the findings of the research project based on the data collected from the secondary data, the in-depth interviews and the questionnaire. The chapter is organised into three sections, the first section (5.1) summarises the findings of the secondary data and in-depth interviews, focusing firstly on an overview of the Anglican Churches Provincial programmes, and secondly on the types or forms of social development involvement by the Church. This section reports on the findings of the secondary related to the categories created by the researcher during the data analysis. The section would therefore detail the findings on the types of projects being implemented in Dioceses, the motivation behind the projects, project funding and challenges. Data collected from the in-depth interviews is included into section 5.1.

The second section (5.2) is a detailed report on projects that the churches are implementing at the local level. These findings formed the major part of the data collected from the secondary data. The researcher has chosen to report on these findings separately as it provides the reader with an understanding of the extent of the contribution that the church makes to social development, together with an illustration of the scope of programme work that is currently being implemented by Anglican Parishes in South Africa.

Section 3 (5.3) of this chapter reports on the findings of the questionnaire and is subdivided into 8 sub sections that cover the categories created by the research during the data analysis phase of the project and indicated in section 4.4.4 of the previous chapter.

5.1 Secondary data and In-depth interviews

As reported in chapter four, secondary data was collected from the entire population identified for this research. The population being all the South African Dioceses of the Anglican Church of Southern Africa. A qualitative study comprised in-depth interviews with Anglican Church officials from all 19 Dioceses of the Anglican Church of Southern Africa, based in South Africa

5.1.1 Anglican Church social development projects

Data collected from reports available at Diocesan offices as well as through conducting interviews with Bishops and Diocesan administrators, the findings of this research can confirm that in every one of the 19 Dioceses in South Africa, the church at a local level as well as at a Diocesan level, is involved in community outreach that seeks to alleviate poverty through the churches' social development projects.

At a Provincial level, the Anglican Church in Southern Africa has two organisations that were created by the church. Both these organisations are involved in facilitating social development programmes. One of these Provincial organisations, called HOPE Africa, is the official social development organisation of the Anglican Church of Southern Africa, while the other organisation, called the Anglican AIDS office, focuses specifically in issues related to HIV and AIDS. HOPE Africa and the Anglican Aids office provide programme and project support to Dioceses and Parishes, by facilitating capacity building workshops, training on social development and related matters, providing education and awareness workshops and providing programme funding to Dioceses and Parishes.

HOPE Africa is a section 21 company, created by the Anglican Church to facilitate the churches response to poverty eradication. HOPE Africa works with Dioceses as a support agency within the church facilitating processes of capacity building, leadership development, building partnerships, mobilizing resources for programmes and providing

knowledge and information to the church on matters related to social development. Hope Africa does not directly implement poverty alleviation projects, but provides assistance to Dioceses in the programme delivery process. The direct beneficiaries of Hope Africa programmes are the leadership of the church including Bishops and Priests as well as lay persons involved in social development programmes. In addition to the programmes implemented by HOPE Africa, the organisation does provide significant amounts of funds to Dioceses for programmes and projects that are being implemented by the Diocese.

The Anglican Aids office was created as the church articulated the need for the church to be fully engaged in programmes that deal with the challenges of HIV and AIDS. It was decided at a Provincial level that the church needs to invest more time and resources into combating HIV and AIDS, hence a separate specialist entity was created. The office receives significant resources from the Department for International Development (DFID) and the United States Agency for International Development (USAID) to implement projects that deal directly with HIV and AIDS. Funds are channeled to Dioceses for programme delivery and the office provides support and training for the Dioceses to be able to effectively project manage as well as to monitor the programme implementation process.

5.1.2 Types or forms of social development involvement by the church

The first form of involvement is when a local Anglican congregation notices that there is a specific need in the local community that needs to be addressed. The local church then mobilizes volunteers and allocates some of its resources to implement a project that seeks to address that need. Very often the need is people's lack of basic necessities and the targeted beneficiaries are the children, elderly, people with disabilities, people who are ill and the homeless. In this situation the planning for the project may or may not involve the local community, depending on the leadership style of the priest and lay leaders.

This type of intervention is often met with fatigue on behalf of the volunteers and a continuous search for funds to sustain the project. There is a turnover of volunteers as some may find permanent employment or just simply get tired and frustrated with the work involved. The priest and laypeople involved most often begin to look for outside resources and many will seek help from the Diocesan office.

A second type of involvement happens when a relatively wealthy Anglican congregation decides that as part of their mission in society the church should get involved in some kind of social outreach programme. The church council would then allocate a sum of money to be donated to a project in a poor community. At this point the donation may meet the request of an Anglican congregation in a poor community that is implementing a project and is looking for more assistance. Very seldom do the members of the wealthy church get involved directly with the project or project implementation. With this type of intervention some churches may donate money to charities and welfare programmes not associated with any Anglican church.

A third type of intervention is a project implemented in partnership with an outside donor. The project concept is quite often driven by the need and wishes of the donor. These types of programmes are often on a larger scale and implemented out of the Diocesan office, while some donors prefer a close relationship with a local community and implement projects directly through local Anglican congregations.

This type of project may involve:

- An Anglican parish from another country, most often Canada, England, Australia and America that partners with a parish in South Africa;
- An overseas Anglican Diocese and a South African Anglican Diocese; or
- An overseas Anglican development/ mission organization that partners with either a Diocese or the Anglican Church of Southern Africa broadly.

The fourth type of involvement is a more coordinated approach, where a Diocese or

parish conducts a strategic planning workshop to plan their activities in the area of social outreach. They use the expressed or observed needs of the South African society to identify priority areas for operation. Within the plan there are responsibilities allocated to individuals for project management, financial management, fundraising, administration and reporting. This type of social development programmes are becoming more common as the church acknowledges the need to involve more people with skills and knowledge in the area of social development implementation as well as the pressure globally for the church to transform its previous methods of project implementation from a sectoral approach that was primarily welfare based to a developmental approach that is holistic and integrated.

5.1.3 Project funding

The first and main source of income for social development projects being implemented by Parishes is obtained through the voluntary monetary contributions of the members of the Parish. This finding is supported by the data collected from the secondary data and then confirmed by the qualitative study. The voluntary monetary contributions are collected from members of the church using three methods. The one method used by Parishes is to allocate a percentage of the general collections taken at every Sunday service to social development. Social development projects become a budgetary line item in the Parishes annual budget. A second method used by a large number of churches is to request an additional collection of money at every Sunday service. This additional collection is designated for projects, often a project is identified at each collection and the money collected is allocated to the project identified. The third method used by Parishes is to allocate money from the general collections taken at Sunday services as well as to periodically request additional contributions from members for social development projects.

All 19 Dioceses reported that the Diocese allocates money to support social development programmes. The researcher confirmed this report based on reports from the churches official decision making bodies, where there are resolutions taken by the

church at a Provincial and Diocesan level that require the Diocese to allocate a percentage of its annual financial income to social development. Five of these Dioceses transfer these funds to the Provincial level in order that the funds go towards social development in the entire church. It is often the case that these funds benefit the poorer Dioceses of the Anglican Church in Southern Africa. The other 14 Dioceses spend the funds allocated within their particular Diocese, also supporting Parish projects.

A second source of income for projects is acquired through donations and grants made to the church. Individuals, Parishes from other Anglican Provinces and International Anglican donor organisations make financial contributions to social development projects being implemented by Parishes in the Anglican Church of Southern Africa. These contributions vary from being very informal in nature to being highly structured with specific terms and conditions attached to the contribution. Parishes and Dioceses also access grants from the South African government departments, local businesses and other trusts and foundations.

5.1.4 Challenges

Based on the data analysed by the researcher from the qualitative study, the church experiences the following challenges in the implementation of social development programmes:

- Priests have limited time available to allocate to social development programmes;
- Parish members as well as the priests need more education on how to effectively conceptualise and implement social development programmes;
- There is limited financial resources available for social development projects, especially in the rural areas; and
- The church experiences difficulties in keeping project volunteers motivated and committed.

5.2 An overview of Programmes and Projects (See Appendix C)

5.2.1 Education

Programmes and projects in education began as church or mission schools. A significant achievement by the mission schools in South Africa is the fact that they were largely responsible for producing a group of educated black people. Most of those mission schools have since been closed down or handed over to the government since 1994 or the buildings are being used for other purposes.

Another involvement by the Anglican Church in education was the ownership of the previously white-only private schools that later became multiracial Anglican private schools. These schools are still in existence as prestigious private schools with an Anglican identity. They are fully privatized and have minimal involvement of the church in the governance of the school. All of these school buildings are owned by the Anglican Church.

Ninety percent of the churches' current involvement in education is now in preschool education. Churches use their church halls or other buildings and have converted them to cater for the need for preschool education especially for the poor and marginalised communities.

5.2.2 HIV and AIDS

In April 2003, the Anglican Church of Southern Africa launched its first Provincial campaign in response to the HIV & AIDS pandemic sweeping through the region. Isiseko Sokomeleza – “Building a Foundation” - is a partnership between the Church of the Province of Southern Africa (Anglican) and Christian Aid, funded by the British Government's Department for International Development (DFID).

The programme's primary aim is to mobilize the church at all levels to join the struggle

against HIV & AIDS. Each of the 19 Dioceses has an appointed a Diocesan HIV & AIDS Coordinator who would help to build capacity on a parish level to plan, implement and sustain projects which would address the effects of HIV & AIDS on their congregations and communities.

Isiseko Sokomeleza provides monthly funding to each of the Dioceses, as well as providing additional funding for the following types of projects:

- Home-based care projects;
- Projects for orphaned and vulnerable children;
- Voluntary counseling & testing projects;
- Wellness management projects;
- Counseling projects;
- Youth projects; and
- Projects promoting prevention of the spread of HIV.

A recent new programme has begun that targets young people with 2 overriding goals, namely:

- Decreasing the incidence of HIV & AIDS through increasing abstinence until marriage, faithfulness, and avoidance of unhealthy behaviours affecting youth; and
- Increasing the number of people who know their HIV-status through promoting and providing voluntary counseling and testing (VCT).

5.2.3 Food security

Secondary data sources from the 19 Dioceses record 212 food security projects being implemented by the church in South Africa all of them involve providing meals to people. Food parcel distribution seems to be uncommon and in all of the reports from Dioceses there seems to be no projects that deliver food parcels to families. One noted case has been reported in the Diocese of Cape Town in 2003, where the church was

involved in distributing once-off food parcels to families. This initiative was funded by the Provincial government of the Western Cape.

In the projects that provide meals to people all projects provided one meal a day. Approximately one third of the feeding programmes provided food for 5 days of the week and all the other programmes were less frequent with 67 feeding programmes providing a meal once a week.

The meal provided is usually soup and bread. Eighty percent of the feeding programmes provide meals to people who live within walking distance of the feeding point, which is normally the church hall or the home of a member of the church or the priest. The other 20% would be urban parishes, where the beneficiaries are homeless people living in the cities.

With the exception of 9 projects, which are based in the Western Cape, the parish does not keep a database of the beneficiaries of the programmes. These programmes are run by volunteers, using the buildings, electricity and equipment of the church. Apart from the ingredients, all other costs seem to be absorbed into the general maintenance budget of the church.

While the information that has come from the Diocesan reports, the questionnaire survey that has been administered in 6 Dioceses seems to suggest that there are actually more feeding programmes than reported by the Diocesan offices.

5.2.4 Social services

Social service programmes and projects can be defined as the care of the elderly in 8 of the 13 projects. These projects are based in the rural areas and involve church volunteers trained in home based care visiting the elderly in their homes.

The second part of projects categorized in the social services category, involve trained individuals providing advice and referrals to people in the community. Most often the

advice and referrals would be for people who qualify to access government grants or pensions. In one Diocese they call this paralegal work.

5.2.5 Refugees

In the Dioceses of Cape Town, Christ the King, Johannesburg, Natal, The Highveld and Pretoria, the Dioceses report a growing number of people settling in the areas from Mozambique, Zimbabwe, Rwanda, Burundi, Somalia, Angola, the DRC and Tanzania. Most often these people live in informal areas and are seeking employment.

For all the Dioceses listed, the Bishops have reported that priest's observations of the changing composition of certain parishes, has lead to a process where the normal worship and other services have had to be changed to accommodate the growing numbers of people from countries outside South Africa who are primarily poor and destitute people.

Apart from pastoral care, feeding programmes and social service type assistance, the projects with refugees seem very challenging and without a secure or strategic way forward.

5.2.6 Reconciliation

The Church in South Africa has acknowledged that since we as a people have moved into a democratic South Africa, even people within the churches need reconciliation. Eleven congregations have partnered with an international organization called the Community of the Cross of Nails (CCN)¹⁴, based in Coventry, England.

In South Africa, the CCN Centres have been focal points for sharing some of the painful memories and wounds of apartheid: they have been inspired entrepreneurial, health

¹⁴ The Community of the Cross of Nails is an organisation that was started by the Priest of the Cathedral of Coventry in England, after the city of Coventry was bombed by the Germans in 1940. The Cathedral was destroyed in this bombing. A process of reconciliation was started by the priest of the cathedral that partners with churches in Germany.

and land reclamation initiatives, and help to cross the boundaries of the social/religious/cultural divide.

5.2.7 Income generating

Dioceses that were involved in feeding programmes and other poverty alleviation programmes began planning to implement programmes that create sustainable livelihoods and focus on local economic development. The 123 projects that focus on income generation involve training unemployed individuals in technical skills like crafting, sewing and beading together with training programmes in small business skills to allow the individuals to get involved in projects and small businesses where the individuals are able to generate a small income to supply the needs of the household.

These projects are mentored by the parishes and in some cases the churches introduce their international partners and visitors to these local entrepreneurs with the view of encouraging the internal partners and visitors to support these local markets.

5.2.8 Food Gardens/Agriculture

The food garden and agriculture projects are linked with the projects that deal with food security, church land, skills training and income generating.

Food security programs ensure families have the means to access and secure healthy food sources. In all of these projects the church avails portions of land located around the church or in other areas where there is land unused, belonging to the church, to start vegetable gardens to make sure that families have enough food to eat on a daily basis and food supplies are available, affordable, and accessible. Most of the food grown is used for household consumption, while people in the community who work in the projects are able to earn a small income through the sale of the vegetables.

The projects offer seeds and tools so communities can grow better crops, build healthier

nutrition, and increase their yield in areas where poverty limits resources and access to food. It also provides opportunities for people to create and operate small businesses and expand their sources of income.

In the 3 Dioceses in the Eastern Cape these projects are done on a larger scale and with the project support of the Diocesan offices. Vegetables grown are sold to local fresh produce markets.

5.2.9 Prison Ministry

Prison ministry programmes in the Anglican Church, train volunteers in counseling and in a Christian ministry programme called Alpha. These volunteers visit the prisons and work with groups of offenders facilitating these programmes.

In the Cape Town Diocese there is one home created to house ex offenders and people released on bail. This project attempts to get these individuals reintegrated into society and to create programmes that would prevent them from become re offenders. This project involved the individuals in crafts, wood work and welding which are sold to generate an income for the individuals.

5.2.10 Homeless people

Three homes for homeless people are owned and managed by the Anglican Church. The church is involved in many more homes for homeless people; however there are 3 such facilities where the church is directly involved.

5.2.11 Health Care

In addition to all the projects that deal directly with HIV and AIDS, the Anglican Church in South Africa is a significant role player in 54 communities's based, primary health

care centers. These centers employ nurses, people trained in home based care and social workers. Residential facilities would be mainly hospice type facilities

5.2.12 Advocacy

The Dioceses that have listed projects dealing with advocacy are those projects where the church is speaking on behalf of the community to government. Three of the eight Dioceses have been involved directly with public campaigns that they call advocacy. The campaigns have been anti-violence campaigns, the basic income grant, treatment action campaign and involvement in the landless people's movement.

At a National level the Archbishop of Cape Town frequently address governments and the public on issues that affect the lives of poor communities. As the head of the church he has called for a partnership with government and the church to deliver services to the people in poor communities. This has resulted in significant government funding being channeled to the churches in the Diocese of False Bay, Umzimvubu, Natal, Mthatha and Pretoria mainly for projects that deal with orphans and vulnerable children.

5.2.13 Skills training

Skills training programmes involve training people in skills such as sewing, beading, bread making, basket weaving, carpentry, welding, plumbing and bricklaying. These training programmes are quite often linked to job creation projects, but the Diocese has reported these as skills training, as they have no accurate details about whether it is the intention of the training to create self employment for the beneficiaries. Income generation in these skills training programmes is not tracked. In 50% of the projects it is the mother's union and women's groups that are engaged in skills training. The women involved in the projects are elderly members of the parish and the articles produced are quite often donated within the community or sold at parish bazaars.

Seven of these skills training projects are computer training programmes mainly for

young people.

5.2.14 Church Land

The programme on church land partners with an independent and ecumenical non-profit organisation in South Africa called the Church Land Programme. It provides support, information, and analysis on land-related matters, and helps to build productive relationships between people involved in land-related issues. (Appendix D) is an inventory list of all church land recorded by the Anglican Church.

A very important part of the work is enabling people from different organisations, institutions and geographic areas to connect well, and to work productively together for the sake of the land and those who live on it. The Church Land Programme helps to ensure that the dialogue and land debate between churches and communities, and within civil society, is open; that this dialogue is productive, builds solidarity and promotes a just agrarian reform; that this dialogue is a strong foundation for people and churches to use to talk to the government and others who have an interest in the land.

5.3 Questionnaire Survey Findings

In this final section of the research findings, the researcher will report on the findings based on data collected from the quantitative study, which was a survey questionnaire administered to priests in the Anglican Church of Southern Africa. In summary, the questionnaire was administered to the total number of priests from 6 of the 19 Dioceses of the Anglican Church of Southern Africa. A total of 612 questionnaires were sent out to the priests and the researcher received 370 responses. The sample size included 3 urban and 3 rural Dioceses.

This section is subdivided into 8 subsections that detail the findings on: a general overview of the selected sample; geographical location and size of the sample; priests experience and length of service; Parish and Diocesan vision statements; the

involvement of the church in social development; Parish and Diocesan projects; money spent by the church on social development; fundraising; and general opinions of the respondents.

5.3.1 General overview of the selected sample

A total of 370 (N=370) completed questionnaires were sent back to the researcher from all 6 Dioceses. This figure represents 60% of the total number of priests that were sent the questionnaire. The response rate for this type of survey would then be regarded as a positive response, as De Vaus (2002) states that posted questionnaire surveys produce a particularly low response rate as compared to self administered questionnaires, face to face interview and telephone questionnaires. Neuman (2000:268), also states that mailed surveys have a low response rate, stating that such surveys would produce a response rate of between 10 and 50%.

Table 1 lists the total number of responses (N=370) received broken down into rates from the urban (n1=191) and rural (n2=179) areas with corresponding percentages.

Table 1 Total responses received.

	Total number sent	Number of respondents	Percentage
TOTAL	612	370 (N=370)	60%
URBAN	403	191 (n1=191)	47%
RURAL	209	179 (n2=179)	86%

The table indicates that the response rate for the rural Dioceses is far higher than that of the urban Dioceses. This is a significant finding for the church that illustrates the levels of involvement of the priests in social development.

5.3.2 Geographical location and size of the selected sample

Table 2 details the numbers of priests, parishes and the total membership per Diocese.

Table 2 Breakdown of priests per Diocese

Diocese	Number of Priests	Number of Parishes	Membership
Cape Town	84	49	336 000
False Bay	85	50	400 000
Natal	186	98	651 000
Zululand	64	41	576 000
Johannesburg	133	65	30 000
Matlosane	60	29	76 000
TOTAL	612	332	2 069 000

Question number 3 on the questionnaire seemed to have confused many of the priests who were located in township areas of the urban Dioceses and those who were based in the small towns of the rural areas.

Priests in urban township areas did not know whether they were in peri-urban or rural areas, while the researcher clearly identified them to be in urban areas. It was therefore necessary to carefully examine the responses to this question and then classify them according to geographical locations. From the 370 responses received, 123 were from urban areas, 118 from peri-urban areas and 129 from rural areas. The 370 responses received cover 89 municipalities of the 283 municipal districts in South Africa (see Table 3).

Table 3 Breakdown of priests based on the location that their Parish is in.

	Total response	Urban (n1)	Peri urban (n3)	Rural (n2)
	370	123	118	129
Percentage	100%	33%	32%	35%

5.3.3 Priest's experience and length of service

The majority of priests (317) who completed the questionnaire were ordained for 10 years or more, with 85% falling into this category. Fifteen percent (53) of the priests were ordained for less than 10 years. The Anglican Church generally deploys priests to Parishes for a period of 5 years and this practice is followed more closely in the urban areas. Three hundred and seventeen (see Table 4) priests (85%) reported that they were at their current Parish for 5 years or less, while 53 priests (15%) reported that they had been at their current Parish for a period over 5 years, with 17 of those being at the Parish for close to 10 years.

Table 4 Priests experience and length of service

	Total	< 5 yrs in Parish	>5 yrs in Parish
	370	317	53
Percentage	100%	85%	15%

The researcher made the initial assumption, based on current work experience, that the length of time a priest had served in a particular Parish would be an indication of how involved the priest was in social development in that Parish. A priest new to a Parish would not be expected to be deeply involved in social development projects as compared to a priest who had served for a long period in a Parish. This assumption is not valid, which the researcher confirmed from responses later in the questionnaire. The findings show that there are priests who have been at the parish for more than 5 years who were not involved in social development programmes. In these situations the Parish itself was not implementing or involved in social development outreach programmes. It is interesting to note that these parishes were located in urban areas.

All of the priests interviewed have had ministry experience in more than 2 Parishes since their ordination. Seventy six (21%) of the total (N=370) of these priests were not employed full time by the church and all of them responded that their involvement in the

Parish was mainly to conduct the regular church services. There were 26 (34%) of these priests who were involved in some way in parish social development programmes, but reported that this involvement was limited and difficult due to their time constraints. The 50 (66%) priests of the total (N=370), who were not involved in social development, did report that even though they were not personally involved, their parish did have programmes that were led by the members of the Parish.

5.3.4 Parish and Diocesan vision statements

Questions 8-10 asked priests about their vision statements in the Parish. Two hundred and sixty (70%) of the total (N=370) respondents reported that their parish had a vision statement or what they called a Parish vision. All of the 260 responses claimed that the Parish vision included a priority for social development. Only 53 (20%) of the 260 who claimed to have a vision statement, provided a copy thereof. These 53 vision statements were all scrutinized by the researcher who concluded that while the vision statements could be interpreted as having a priority for social development, this priority was not explicitly stated. One example of this is a vision statement that reads, "Our Parish vision is to be God's light by doing God's will, growing our faith and serving our community". This Parish clearly indicated that social development is a priority, however the vision needs to be expanded to explain what it means to be "God's light" and to do "God's Will". A second example would be a vision statement that reads, "Together to build up the church of Jesus Christ through discovering our gifts and being an empowered church to bring the joyful love of Christ to a wounded and broken community".

It would then be difficult for a person who did not have an advanced understanding of theology in the Anglican tradition to conclude that the parishes have expressed a priority for social development in the vision statements. The remaining 110 (30%) of the responses reported that the parish did not have a vision statement, however later on in the questionnaire it was quite clear that this did not imply that the parish was not involved in social development and likewise the existence of a vision statement did not

imply that the parish was involved in social development programmes.

While it could be assumed that parishes that have prioritized social development would also articulate it clearly in their vision statement as an expression of their faith in words as well as actions, this was not the case. Quite clearly while a Parish might have good intentions regarding social development, their actions did not match the intention.

There were varying reasons as to why a parish did not have a vision statement and these were:

- That the Parish did not feel the need to have a separate vision statement from that of the Diocese and agreed to adopt the vision statement of the Diocese as is;
- The priest was not at the parish long enough to engage the parish in the process to create a vision statement;
- The priest did not feel it necessary to have a vision statement since the church has its founding documents being the canons and constitutions of the Anglican Church of Southern Africa. It was felt that this document was comprehensive and it outlined every activity that a church should be involved in and this outlived a vision statement; and
- The priest felt that the members of the parish were not motivated and committed to involvement in parish processes and were happy to just attend church services on a Sunday.

Upon inquiry at each Diocesan office the researcher was informed that 5 of the 6 Dioceses in this study did have a Diocesan vision statement and these statements were made available to the researcher. All 5 vision statements did express a priority for social development or outreach. After discussions with Bishops or responsible social development officers it was clear that each of these 5 Dioceses had the intention of implementing social development programmes because they were concerned about the levels of poverty and injustice in the community. None of the Dioceses felt that social

development or outreach was a way to increase the membership of the parishes and all the Dioceses agreed that the beneficiaries of projects were meant to be based on people's needs and not on their affiliations with the Anglican church in any way.

In the one Diocese that did not have a vision statement, it was reported that since the Diocese is a newly created entity that was recently a part of another Diocese they have not yet been able to create a vision unique to the newly formed Diocese. Out of these discussions HOPE Africa was then requested to facilitate such a process for the Diocese and since then the Diocese does have a vision statement. Parishes in this Diocese were however actively involved in social development programmes as was the Diocese. It is however interesting to note that in this Diocese, the priests who responded to the questionnaires were very unsure about the programmes and projects implemented at the Diocesan level and were also not familiar with programmes being run by other parishes in the Diocese.

5.3.5 The involvement of the church in social development

After reviewing the sections on Parish and Diocesan vision statements it can be concluded that the Church does believe that it is required to be involved in social development, charity, welfare and outreach programmes. A larger part of the church is willing to express this priority in a vision statement that serves to remind the membership of its commitments and the objectives that the parish should be striving towards. This is enhanced by the example set by the higher structures in the church which are the Diocesan structures. Even those parishes or priests who are not involved in some kind of social development outreach, none of the priests stated that social development was not the responsibility of the parish and the priest.

The researcher acknowledges that one of the shortcomings of the questionnaire was that it did not seek reasons as to why priests were involved in social development programmes. The questionnaire did however ask for an explanation from priests who were not involved in parish social development programmes.

Less than 10% of the responses reported that the parish was not involved in social development projects and exactly 50 priests reported that they were not involved in any social development projects. There were 26 of the 370 responses that clearly indicated that there was no parish involvement in social development programmes, however in 10 of these parishes the priest was involved in some social development activity outside the Parish. Twenty six parishes, approximately 7% of the total responses is a very low response rate, which clearly indicates that the majority (93%) of Parishes in the Anglican Church are involved in social development programmes.

The most common reason that was given for the 26 parishes that were not involved in social development was that the parish was located in a very impoverished area, with a membership mainly of elderly people. The parish did not have any resources to fund social development programmes and the priest felt that it was not possible to encourage the members to be involved in social development. This finding arose from the general comments made on the questionnaires at the end. In these cases members of the parish were beneficiaries of community based poverty alleviation programmes being implemented by civil society organizations and government through their municipal offices, clinics and primary schools.

The 16 priests that were not involved in any social development activity stated their reason for so doing as mainly due to the fact that the priest provides services to the church on a part time basis and is in full time employment outside the church. Other reasons given were that there was little support for social development given by the members of the parish and finally that priests were not trained properly for leadership and management of social development programmes.

The training of priests in the field of social development emerged as an important issue raised by 207 of the priests, who felt inadequately trained to be implementing social development programmes.

Other important issues raised by priests under general comments were the following:

- Social development is a complex area and most people in the parish do not understand this subject. There was a general feeling that the church should be implementing programmes that educate priests and the members of parishes;
- There is a tendency for the church to focus most of its time, energy and resources to the maintenance of the church as an institution as well as the maintenance of its property and assets;
- Priests have little time to concentrate on some of the essential tasks related to mission. This can be interpreted as the fact that the regular services, Bible studies and other worship type activities are very time consuming. In addition to this a priest is responsible for religious instruction towards baptism, confirmation and marriage as well as counseling for people experiencing bereavement and other problems, which leaves little time for programmes like social development;
- It is difficult to encourage people to volunteer, especially as many of them are unemployed and need to have an income; and
- The church often has problems meeting its immediate financial needs and therefore finds it impossible to allocate resources for social development projects.

5.3.6 Parish and Diocesan projects

The questionnaire sent to priests, lists 20 options of projects with an additional option to list projects not included in the 20. This list of projects had 9 additional projects that were not reported by Diocesan reports and interviews with Diocesan social development officers. The report of projects listed by the Diocese can be examined in Appendix C. Additional projects listed in the questionnaires were crèches/day care centres, community development, alcohol/drug rehabilitation, sport, drama/art, youth

development, woman's empowerment, crime prevention and community tourism. In addition to the options given on the questionnaire, priests also reported projects being done in the area of relief and disaster management and legal aid for people affected by pollution.

Table 5 lists all the projects reported by 370 priests. This table is divided into rural, peri-urban and urban areas based on the location of the parishes. This break down is broader than the categorization of the Dioceses participating in this survey, which is broken down into rural and urban only.

In comparing the results from the empirical data and the secondary data analysis compiled from information collected by the Dioceses, there is a clear discrepancy in the numbers of projects being reported. Job creation or income generating for example, has a total number of 225 projects reported by 370 priests, while the information gathered from 11 Dioceses that report the existence of such a project records a total number of 123 such projects. This finding suggests that the church is under-reporting the extent of their programmes and that the church does not have an updated record of social development projects.

In the ordinary work of HOPE Africa it is apparent that while the church is very confident that its parishes are actively involved in social development programmes, there is the lack of evidence and documentation to support this position.

This study is important to the Anglican Church of Southern Africa as it provides the church with a significant audit on what is happening in social development in the church. The study is an up to date record of programmes and projects as compared to the secondary data held in the records of Dioceses. The study has conducted an audit of 6 Dioceses out of all 19 Dioceses in South Africa and based on its findings, it warrants a similar audit in the other 13 Dioceses so that the church can update its records on social development.

Table 5 List of projects

PROJECT	Rural	Peri urban	Urban	Total
1. Feeding/soup kitchens	109	25	117	251
2. Crèches/day care	21	31	74	126
3. Education	0	4	4	8
4. Skills training	94	42	64	200
5. Community development	121	54	12	187
6. HIV and AIDS	142	76	105	323
7. Care for senior citizens	84	54	43	181
8. Lobbying and Advocacy	0	0	17	17
9. Working with physically challenged	0	0	2	2
10. Alcohol/Drug rehabilitation	0	0	1	1
11. Job creation	102	96	27	225
12. Health care	77	104	19	200
13. Vegetable gardens	83	87	3	3
14. Sport	0	0	2	2
15. Drama/art	0	0	4	4
16. Youth development	47	104	67	218
17. Woman's empowerment	12	72	23	107
18. Crime Prevention	0	0	3	3
19. Prison ministries	0	0	2	2
20. Other				
20.1 Community tourism	1	12	0	13
20.2 Disaster/relief	0	5	13	18
20.3 legal aid for people affected by pollution	0	1	0	1

Table 6 is a list of all Diocesan projects and a list of Dioceses that were implementing such projects, as reported by the 370 priests. The researcher simply used the reports of parish projects above to indicate which projects were located in each of the 6 Dioceses.

Table 6 The type of projects being implemented in each of the 6 Dioceses

	Projects in Diocese	Matlosane (Rural)	JHB (Urban)	Cape Town (Urban)	Falsebay (Rural)	Natal (Urban)	Zululand (Rural)
1	Feeding/soup kitchen	X	X	X	X	X	X
2	Creches/day care	X	X	X	X	X	X
3	Education	X	X		X	X	X
4	Skills training			X	X	X	X
5	Community Development				X	X	X
6	HIV and AIDS	X	X	X	X	X	X
7	Care for senior citizens	X	X	X	X	X	X
8	Lobbying and Advocacy	X	X	X	X	X	X
9	Working with physically challenged	X					X
10	Alcohol/drug rehabilitation		X				X
11	Job creation	X	X	X	X	X	X
12	Health Care		X	X	X	X	X
13	Vegetable gardens	X			X	X	
14	Sport						X
15	Drama/art						X
16	Youth Development	X	X	X	X	X	X
17	woman's empowerment	X	X	X	X	X	X
18	crime prevention		X		X		X
19	prison ministries		X	X	X		X
20	community tourism				X	X	X
21	Other	X	X	X	X	X	

Priests in general were unsure of the answers to questions 26 – 31, which asked if they were aware of projects being implemented in other parishes and at a Diocesan level. This finding indicates that there is insufficient communication within the church about its social development programmes and therefore could suggest the need for an improved communication strategy in all of the Dioceses.

5.3.7 Money spent by the church on social development projects

A recorded total of R6.5 million was spent by 344 parishes in the 2006 financial year, as reported in the questionnaires. This reflects the actual cash spent by the parish and it would be most interesting to be able to further quantify the human contribution, in kind contribution and hidden cost (use of buildings, administrative costs, electricity etc) contributions made by the parishes.

The questionnaire did not seek to enquire the sources of this funding but from the responses to the questions asked regarding fundraising it is clear that 60% of this money is raised from sources outside the parish like the Diocese, Provincial organizations, overseas parishes or individuals.

Priests were not aware of the money spent by their Diocese and only 6 priests answered this question with a specific amount. In general the responses from priests indicated that they were unaware and a large number of priests referred the researcher to the Diocesan finance department.

The researcher was unable to access the annual financial statements from each Diocese to conclusively report the total spend by each Diocese on social development. One of the reasons stated by the finance officers was that the Diocesan financial statements reflect the bulk of expenditure on the maintenance work of the church, which would be salaries, repairs, travel and administration, and the mission work is reflected as a total and not divided into the various programmes of the church, which typically are youth work, HIV and AIDS, Sunday school, education and training, social development

and other special programmes. The mission work is a smaller percentage of the expenditure of a Diocese. A second response was that the financial statements were not available at the time of request. The researcher therefore concluded from this finding that there was some resistance from the financial officers to provide this information. The researcher is aware however that each Diocese is required by the constitution of the church to provide financial statements on an annual basis to its membership as well as to the Provincial administration of the church. While this information was not available for this study, it is quite possible for this information to be obtained in the future.

If the above contribution of the parishes is averaged out between the 344 parishes, the average contribution of a parish to social development would be approximately R19 000. In the whole of South Africa with a total of 999 parishes it is possible that the church could be spending roughly R19 million on social development. This estimation however warrants a further detailed study into the total financial contribution of the Anglican Church towards social development programmes in South Africa. This recommendation will be discussed further in the conclusion.

5.3.8 Fundraising

Fundraising for social development programmes and projects is an activity that about two thirds of all the Parishes and priests were involved in. The total number of priests who indicated that they were involved in some kind of fundraising was 248 (67%) of all the responses. This is a very high percentage of priests that are involved in fundraising, which does not fall within the priest's normal tasks and duties. The funds raised for projects were mainly from the Diocesan office, Provincial organizations like HOPE Africa, overseas parishes and individuals.

In all N=370 responses priests reported that fundraising was time consuming and difficult. There were 3 responses where the priests felt that it was easier to raise funds from overseas sources.

Of the 248 priests who were involved in some fundraising activity, all of them indicated that they and their parish needed some assistance with fundraising and 102 priests felt that it was HOPE Africa's task to do the fundraising that they were busy with. This opinion is worth exploring further especially as it is important to understand from priests what their role is in social development.

5.3.9 General opinions

There was a unanimous view from N=370, that neither their Parish, other churches, the Diocese and the Anglican Church broadly were spending enough money on social development. This statement of commitment from priests is a very encouraging sign for the church in general to know that from a small sample of 370 priests every single one of them felt that the church needs to spend more money on social development.

This finding, if followed up on by the church and all stakeholders in the field of social development, has the potential to greatly increase the contribution that the church makes to social development. It may not currently be possible for the church to increase its monetary contribution to social development, as the income raised by churches comes from the monthly or weekly giving from its members who in most communities of South Africa are experiencing the effects of poverty. This finding has the potential to challenge the leadership and administration of the Anglican Church of Southern Africa on the amount of money that the church spends on social development as compared to the other expenses of the church. These findings from priests responses, indicate that there is an acknowledgement that churches need to make a contribution towards social development and that currently priests feel that the current contribution made by the church is not sufficient.

The final set of questions asked the priests was whether they felt that the church is doing enough work in the field of social development. All of the priests from the 3 rural Dioceses (n=179) felt that their parish was not doing enough work in the field of social development. Here again some of the reasons stated were that the members of the

parish were from impoverished communities and households and were not able to participate in programmes due to this fact. Priests also felt that if they themselves had more support from the members in the parish, more programmes could be implemented. There were 104 (58%) of these n2=179 respondents that were unsure of the contributions made by other parishes, while 20 priests felt that they were aware that some parishes were adequately involved in social development outreach programmes. The remaining 55 (42%) priests reported that they felt that other parishes were not doing enough in the field of social development.

The reports of the n1=191 priests who responded from the urban Dioceses, 123 (64%) reported that they were unsure of whether other parishes were doing enough in the field of social development and the remaining 68 (36%) responded that other parishes were not doing enough work in social development. None of the respondents stated their opinions on this subject. These figures are summarized in Table 7.

Table 7 Priests opinions about whether the church is doing enough in the field of social development.

	Urban (n1=191)	Rural (n2=179)
Church is doing enough in social development	0%	0%
Church is not doing enough in social development	(69) 36%	(179)100%
Not sure	(122) 64%	0%
Total	100%	100%

This finding is a significant illustration to the church about the latent energy and potential that exists among the priests of the Anglican Church towards the churches mission work in the form of social development. All (n2=179) the priests who responded to the questionnaire from the 3 rural Dioceses, stated that they thought that the church was not doing enough in the area of social development. Poverty in South Africa is

reported to be higher in the rural areas of the country (Hassen, 2005:38). The fact that priests in the rural areas feel that the church is not doing enough in the area of social development is a potential opportunity for the church to increase its poverty alleviation programmes in the rural areas. This finding indicates that the climate may be ready for the church to attempt to enhance its efforts in social development beginning in the rural Dioceses, where priests may be more ready to facilitate and implement social development projects, especially if they receive additional support from the church at a Provincial and Diocesan level. Priests in rural areas will also be experiencing the challenges of poverty as experienced by the members of their Parishes more so than their urban counterparts.

Under the general comments, 45(12%) of the total (N=370) priests requested the Anglican Church to provide more training and capacity building within the church to enable the church to be more involved and effective in poverty relief programmes. There were 17 (5%) priests who felt that the church did not have an adequate communication strategy about the activities of the church in social development. A minority view came from 9 priests who felt that the leadership of the Anglican Church of Southern Africa spent too much of their time and energy outside the church. The Archbishop of Cape Town received compliments from 76 (21%) priests who felt that he was a good advocate for poverty alleviation.

This concludes the findings obtained by the research from data collected from secondary sources, information gathered through in-depth interviews and from the data collected and organized from the survey. In the next chapter the research will proceed to analyse this data, embarking on some discussion based on the findings and also providing some recommendations for the Anglican Church as a result of the analyses of the findings.

CHAPTER SIX: DISCUSSION AND RECOMMENDATIONS

The Anglican Church is actively engaged in projects and programmes that seek to alleviate poverty in South Africa. There is evidence in the form of reports that show the types of programmes being implemented; however the church could do more to comprehensively document and record this involvement. The evidence collected from Diocesan offices and the responses from priests can easily be aligned to the Millennium Development Goals (MDG's), where the contribution of the church could be added to the contributions made by civil society organizations and government.

There are some programmes and projects which are more common in the church and these would be in the area classified as welfare or social services by modern development practitioners and organizations. This situation could be attributed to the fact that the church, specifically the Anglican Church has a long history of involvement in such programmes like child care, education, health care and food security. It is also possible that these programmes are more favorable with the donor community, especially overseas partner churches. The current situation of deprivation in many communities could be a contributing factor to churches choosing to implement programmes that seek to address the immediate needs of the impoverished in the communities that they serve.

This finding has the potential to position the church as one suitable role player in the field of poverty alleviation and a partner in development. It is particularly important to highlight the fact that in the rural areas of South Africa, priests and parishes are actively involved in social development programmes, with the church significantly contributing human, financial and other resources to community based projects. As earlier noted, priests are also actively engaged in fundraising for such programmes.

Social development is clearly a priority of the Church as expressed by its priests who lead and manage parish communities. This is an opportunity to be explored as there is a potential human resource base that seems to be largely untapped. It must be

acknowledged that while the church has a huge resource in its 1,382 priests working weekly and some daily in 999 local communities, these priests feel that their time and capacity for social development is limited. Partnerships are therefore recommended for the church to enhance the work being done by priests and churches. Through the creation of partnerships it is possible that the contribution of the church would be recognized more widely and the impact of programmes implemented in local communities could be enhanced.

The financial contribution of the church, if counted as accurately as possible could be a very significant monetary contribution to social development. From the responses given by priests an estimated average monetary contribution was assigned by the researcher. There is also the huge contribution made in the form of volunteers and church assets. While the financial contribution may not be as significant as the resources that government avails for social development, the church has the added advantage of being communities who view social development as a priority, are involved in some programme implementation and has a leadership who feels that the church could be doing more in this area.

6.1 VISION STATEMENTS

Vision statements draw on the beliefs, mission, and environment of organizations, they describe what the particular group or organization would like to see in the future and is a statement of intent that serves to positively inspire the organization. For any parish a vision statement would be encompassed by their beliefs and should be a very visible declaration of the parishes expected outcomes. Parish goals, community goals and values are also explicitly stated in a vision statement.

Strategic planning and general organizational development is a relatively new concept for the church, as on one hand the role and function of a church in the community is very specific and quite well defined in the founding documents of the church. A parish has an annual cycle of events that revolves around the Christian calendar with every

day of the year assigned to an event and biblical text, therefore themes and topics with activities are planned around this “Liturgical calendar”. A priest therefore has very little planning to do if he chooses to follow this set pattern. In addition to this calendar of events, a priest and pastoral leaders of the parish would have the normal function of visiting the sick, baptizing, preparing couples for marriage and performing the marriages, performing funerals and religious instruction.

On the other hand every parish has an elected Parish council, which is the same as a management committee in any organization. The functions of the parish council include management and administration of the church, the welfare of the priest and it is tasked with ensuring that the council understands the needs of the community and fills the need where possible. The activities of the parish council therefore would be more effective and efficient if the parish was involved in strategic planning processes, especially since the context of their work is continuously changing.

After a careful review of the responses to the questions about vision statements, as well as how it translates into programmes, the researcher believes that the Anglican Church needs to work on the creation of vision statements that practically and unambiguously display the intention of the parish in all areas of activity. It is particularly necessary to have a vision statement that is easily understood and interpreted by the members of the parish and the community at large. The creation of vision statements, normally done in the context of strategic planning, would be beneficial to the parish and the priest as it would create a platform for the leadership of the parish to build cohesion in its management team, set achievable goals for its social development programmes and share the tasks related to such goals. It is advisable for the church to contract the skills of individuals experienced in organisational development and in the facilitation of strategic planning and visioning processes.

It is the researcher’s view that this process would enable the parish and the priest to think creatively and innovatively about the future and its mission into the future. There would be confidence built in the church and members would be able to share their

collective skills and experience to the advantage of the team. The priest would also have more motivation to continue with the work of the church. It is important though to stress the need for the church to encourage a facilitated process, preferably by an external person to avoid the negative impact of tradition, short term thinking, complacency, fatigue, church conditions and roles to influence the process.

6.2 ASSISTANCE FOR PARISHES NOT INVOLVED IN SOCIAL DEVELOPMENT

A minority of parishes, less than 10%, were not involved in any social development projects and the priests of those parishes, cited that the level of poverty of the members of the church as well as their ages being the main reasons for this lack of involvement. It can therefore be concluded that such a parish would also find difficulty in being able to afford and sustain contributions for a priest to be employed in this parish.

Although this result is very low and therefore an overall positive response for the church, this situation sends a message to the church as an institution that where members of the community are the neediest, the church is failing in its ministry to care for the poor and needy.

It is the researcher's recommendation that these are the actual communities where the Church at an institutional level needs to pay much more attention and provide support for the priest and members of the parish to be able to exercise all the roles and functions that any parish is expected to do. This finding warrants an inquiry by the church into the needs of parishes and the kinds of support and assistance that the Diocese can provide for its parishes at a local level.

The biggest asset that a church has is its members; second to this would be physical assets such as building, land, vehicles, etc. These members are continuously being encouraged by the teachings and practice of the church to volunteer their time and skills for mission work, which in this case would be social development projects. Mission work historically is a reaching out by Christians to people who are not within the church. In

this research study the researcher has outlined that the theological interpretations within the Anglican Church, urge all Christians to exercise kindness and care for the poor and needy through the generous giving and sharing of their resources, time and skills. The findings highlight a major concern for the church in that for some members full participation in social development is not possible due to their own physical hardships. It is possible that these members consider themselves too poor to make any contribution to the church's social development initiatives. For these members volunteering in social development projects would obviously expose them to a situation where other poor people's needs are met while they themselves experience similar hardships as a result of poverty.

6.3 PRIESTS TRAINING

Priests in the Anglican Church are educated by the church at theological colleges or seminaries that are administered and owned by the Anglican Church. Further education is available for a few priests through bursaries and scholarships provided in part by the church for study at other tertiary institutions. This further education would almost always be specifically in the theology or pastoral care. The church does allow its priests to study further in other disciplines, but this is not a requirement and neither is it promoted within the church.

At the theological colleges priests receive education in theology and training in the tradition of the church and learn how to perform services of all kinds that are necessary for all priests. The majority of priests would therefore have a diploma or certificate in theology, with a few having degrees in theology. While there are priests that do have educational qualifications or skills and expertise in areas other than theology, this is not the expectation or a requirement placed on priests. It is in recent years more common for individuals who have been employed in the secular world, to opt to join the priesthood, thereby bringing their skills from other fields with them. From the results of the empirical study it has been observed that many priests feel inadequately skilled or educated in the area of social development.

In discussions with the lecturers at the official theological college of the Anglican Church, it has been pointed out to the researcher that the levels of education of priests vary from Diocese to Diocese. The opportunities afforded to priests for education depend largely on the financial position of the Diocese and therefore some priests would have the basic minimum education required for the priesthood, while in some cases Dioceses may ordain priests even without this qualification, as long as the Diocese is satisfied that the priest is trained adequately to perform the required liturgical functions necessary for all parishes.

It has been established in earlier sections of this research project, that the Anglican Church of Southern Africa has articulated a priority for social development through the messages and speeches made by the Archbishop of Cape Town and as recommendations and resolutions at the churches decision making bodies. This priority is echoed by the Anglican Church at an international level as well. Since the researcher started with this project, the Anglican Church had convened an international conference of over 400 members, where the church came to discuss its role in enhancing its social development programmes and aligning these programmes with the Millennium Development Goals (MDG's). The conference was held in March 2007 in South Africa.

It is therefore critical for the church to assess the capacity of its priests to be able to be adequately involved in social development programmes. At an institutional level the Anglican Church needs to create strategies and plans that will result in education, training and capacity building for its priests to be effective catalysts of social development programmes in the parishes, while also being satisfactorily knowledgeable on issues of strategic planning, programme development, project management and fundraising. Priests need to understand the dynamics of local community development, the impact of public policy on community based programmes as well as to understand the strategic need to work in partnership. It is not the researcher's intention to motivate for priests to assume the role of development practitioners, however a deeper understanding of the issues would certainly empower the priests to be confidently involved in the social development programmes at the parishes while also being able to

motivate more and more of the membership of the church to participate in the social development programmes initiated by the parish.

6.4 DATABASE OF PROJECTS

The motivation behind this research project has been to prove that the church is involved in social development on a large scale and this research has stated in chapter four, under the research question, that while the church claims that it is involved in social development programmes, there is very little empirical evidence that supports this position. The empirical study administered to N=370 priests in the Anglican Church of Southern Africa, provides the reader with sufficient evidence that in a survey covering 332 parishes (33%) of the church in South Africa, 90% of the parishes were involved in social development programmes at a parish level.

In the literature review, it has been concluded by the researcher that not much attention has been given to this area, where the church actually publishes the social development work that it is involved in. This is the case for the Anglican Church of Southern Africa as well as the international Anglican Church.

In this empirical study, it further emerges that the internal records of the Anglican Church of Southern Africa at a Diocesan level do not correlate with the information provided from individual parishes. In all the instances, reports by Diocese show an underreporting of the information of social development programmes being implemented by parishes.

Current discussion and debate at a local level in South Africa as well as at an international level at the United Nations and other levels, have begun to assess the particular strength of the Church as well as faith based organisations in general with regard to making a positive impact on social development and poverty relief programmes.

The Anglican Church of Southern Africa has facilitated work trying to describe the infrastructure of the church and its suitability in delivering poverty eradication programmes at a local community level, attempting to position the church as a development partner with the government and other development organisations. This has been outlined by the researcher in chapter 2 of this research.

In the year 2006, after much discussions and dialogue, the president of South Africa announced that the South African government will allocate R100 million per annum for 3 years to the religious sector for poverty relief programmes implemented by the religious sector.

Within this context, it is critical for the Anglican Church to have accurate records of its projects and programmes in general, but specifically an accurate electronic database of its social development projects. It is the researcher's argument that the creation of such a database will illustrate to the church what its involvement in social development actually is. This would be the first source of motivation and inspiration for many priests and parishes to enhance their current efforts in social development. A database would provide the leadership of the church tangible evidence of the size and scope of the church as a partner in development. An electronic record of the projects could easily be displayed on the churches website which would create added interest in the church by other role players in the field of social development. Finally such a resource within the church, if circulated internally would provide information to priests about the involvement of other parishes within their Diocese and the church broadly. This would also likely motivate priests and parishes who are not involved in any social development activity, to become involved.

6.5 COMMUNICATION

Inadequate communication and information dissemination strategies could be linked to the reasons why priests in this study were generally unsure of the activities of other parishes, the Diocese and the Anglican Church broadly.

Communication is essential for effective functioning in every part of the church at both Diocesan and parish levels. The importance of effective communication for Bishops, Diocesan secretaries and social development officers is important as the larger part of the work, involves communicating. Communication is needed to increase efficiency, satisfy parish members, improve quality, and encourage creativity and innovation in programmes and parish activities.

Information management is a key focus of many organizations attempting to raise the efficiency and effectiveness of the organization. In the context of the Anglican Church, information management is a complicated issue as the church deals with issues of cultural diversity, language differences, varying levels of technological systems and the size of the church with its vast geographical spread. Many parishes rely on information that is documented and received through hard copies in the mail. A large number of parishes have access to faxed documentation. Access to email and electronic communication is not widely available.

Much of the information about what the church is doing in the area of social development would be produced in the form of reports to parish councils at a local level and reports on social development tabled at various Diocesan forms. It is the researcher's observation that these reports and documents are not systematically collected and filed in the first place but this information may also not be widely circulated. At a parish level it is also true in some cases that this information is not documented at all.

It is recommended that the church assesses its current information management and communication strategies so that it may begin to ensure that information that will create effectiveness in the field of social development becomes accessible to the priests working in parishes. The church at a Diocesan level should begin to implement a range of strategies that collects and stores information from parishes to enhance its current records of social development programmes.

6.6 PARTNERSHIPS

Partnerships with organisations that have the similar goals and intentions as the church, together with shared values and principles, have the potential of strengthening the work that the church is currently doing in the field of social development. It is the researcher's view that partnerships that engage the strengths of role players in the field of social development produce better results in achieving goals and will also contribute to a bigger impact on reducing poverty in the communities.

Priests in this survey have raised issues relating to capacity, skills, knowledge and local conditions as being some of the factors that inhibit their participation in social development. These reasons could also be linked to the reasons that some parishes are not involved in social development programmes.

Partnerships therefore have the potential to address some of these concerns shared by the priests, while the church also shares its strengths as a development partner with institutions like government departments, business and civil society organizations. In this way the organizations in the partnership do what they do best and in a collaborative effort bring maximum benefit to impoverished communities.

Within the strategy of creating mutually beneficial partnerships the church would be recommended to commission a study that quantifies its current contributions to social development as this position the church favorably as a significant partner and role player in the field of social development.

In conclusion therefore, the researcher in her opinion has analysed the findings of this study and highlighted the implications of these findings, together with recommendations that the Anglican Church of Southern Africa may consider in the future. These findings further create the need for more research into the area of the suitability of the Anglican Church of Southern Africa and Social Development, as this study specifically focuses on programme or project implementation.

CHAPTER SEVEN: CONCLUSION

This research project is a study into the Anglican Church of Southern Africa's current initiatives in social development. While the Anglican Church is based in 6 countries in Southern Africa, the study focuses only on South Africa.

The research began with an overview of the size and the location of the Anglican Church in South Africa and established that there are approximately 1,000 Anglican Parishes in South Africa located in about 3,000 communities with a human resource capacity of 1,382 trained priests. This information is important in establishing the potential capacity of the Church as well as its location and access to communities in South Africa. With this information it can be concluded that the Church is a significant role player in the country and for the purposes of this study is therefore suitably placed to implement and influence community driven programmes that are aimed at social development and poverty alleviation.

While the size and location of the church is very important, it has been equally important to understand the teachings of the church in relation to the churches responsibility towards the poor, disadvantaged, oppressed and vulnerable people and the understanding of the church as to its role in the field of social development and poverty alleviation. The research provides a brief understanding into the theological rationale of the Anglican Church that supports and encourages its parishes and members to be involved in social development. In this section the researcher has established that there is a strong conviction by the Anglican Church that it is the responsibility of every member to care for the poor and that social development programmes should form an integral part of the churches mission in the world. The current teaching of the leadership of the church supports the biblical principle of doing justice and showing mercy and care for the poor.

From the survey carried out on priests in 6 Dioceses of the church in South Africa, it is evident that the position of the church on the issue of social development at a national

level is supported at a local level also. The questionnaire survey has therefore justified the official teachings of the church based on theological reflections, beliefs and teachings of the church extracted from documents, speeches and articles written by the leadership of the church as well as theologians.

The theology taught in the Anglican Church is not unique to this denomination and research briefly articulates teachings of other denominations that support witness and mission for social justice, equality and poverty alleviation.

In the literature review, the researcher has established that poverty is a widespread global problem that requires huge effort from all sectors of society, if it is to be dealt with effectively. Throughout history the churches have played a role in social development in various forms and many scholars and development practitioners have acknowledged that the church has a major contribution to make in the field of social development.

One of the main aims of this research was to conduct an audit of social development programmes being implemented by the Anglican Church in South Africa. The researcher collected information from documentary sources, interviews as well as a questionnaire. It is the researcher's belief, supported by the findings of this study, that the Church needs to improve its record keeping and documentation of the information on social development. As such this research is an important resource for the church as it is the first study that has attempted to conduct an audit of social development programmes being managed by the church.

Data extracted from reports, confirm that the church is implementing a significant number of projects in various areas of social development. It needs to be acknowledged that this information was particularly challenging to extract as the church does not keep adequate records of social development projects. This information was also not readily available and has been compiled after a review of general Diocesan reports, websites and information obtained out of interviews with Diocesan social development officers. It is hoped that, after receiving this research, the Church would see the need for more

accurate and updated records on social development. It is evident from the questionnaire responses that asked for information about projects that the church is under reporting its programmes and projects in the area of social development. This research however does confirm the position held by the church, civil society and governments that the church does make a significant contribution in the area of social development.

The research has attempted to quantify the financial contribution made by the Anglican Church towards social development and while the researcher acknowledges that the estimation derived by the study is not accurate, the financial contribution of the Anglican Church is estimated at approximately R19 million in the current financial year. The church would then be a significant partner in development as one that allocates a huge amount of financial resources to social development. The research highlights that the financial contribution of the church is accompanied by a large voluntary human contribution. In addition the church has physical resources and assets that are used in the implementation of social development projects.

Most importantly, the research confirms that priests in the Anglican Church are willing to be involved in social development and the majority of the priests interviewed felt that the church is not doing enough in the field of social development and therefore could be making a bigger contribution to the alleviation of poverty in South Africa.

The hypothesis of the research project has been validated by the findings of the research.

Finally, while it is not expected that churches take over the role of facilitating and implementing social development programmes in communities in South Africa, it is undeniable that the church has the potential to be a committed and effective partner in social development and poverty alleviation.

The church needs to be able to collaborate with all sectors involved in the development of people and communities in an interactive style and adopting the newer methodologies of people centered development, participation and empowerment of people, while as an institution it shares with the development practitioners the wisdom and knowledge acquired through generations of continued involvement in communities.

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Appendix A: Size and membership of the Anglican Church in Southern Africa.

Diocese	Number of Priests	Number Parishes	of	Membership
Cape Town	84	49		336 000
Falsebay	85	50		400 000
Saldanhabay	67	36		201 000
George	48	23		100 000
Kimberly and Kuruman	58	33		70 000
Port Elizabeth	72	37		260 000
Grahamstown	77	61		300 000
St Johns	86	47		370 000
Umzimvubu	56	33		280 000
Free State	48	21		80 000
Natal	186	98		651 000
Zululand	64	41		576 000
Highveld	53	28		76 000
Johannesburg	133	65		30 000
Christ the King	30	40		48 000
Pretoria	68	29		80 000
Mpumalanga	54	32		75 000
St Mark	53	31		160 000
Matlosane	60	29		76 000
Total	1382	999		7 536 000

Appendix B: Questionnaire administered to priests in the Anglican Church

Questionnaire number.....(for admin purposes only)

Survey to be administered to priests in the Anglican Church of Southern Africa, in 6 South African Dioceses.

1. Please indicate the name of your Diocese by ticking in the appropriate box in the table below.

1	Cape Town		4	False Bay	
2	Natal		5	Zululand	
3	Johannesburg		6	Matlosane	

2. *Please note that you do not have to answer this question if you wish your Parish to remain anonymous.*

Name of your Parish.....

3. Parish geographical location.

1	Rural		2	Peri urban		3	Urban	
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4. Which municipal district is the Parish based in?

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5. For how long have you been ordained?years

6. For how long have you been at your current Parish?.....years

7. How many Parishes have you ministered in since your ordination?

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8. Does your current **Parish** have a Parish vision statement?

Yes ☐ No ☐ Not sure ☐

9. **If you answered yes** to question 8 above, does the vision statement include social outreach/development/charity/welfare as a part of the ministry of the parish?

Yes ☐ No ☐

10. If yes to 8 above, please write down the **Parish** vision statement below.

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11. If you answered no to question no 8, please indicate some reasons why the Parish does not have a vision statement?

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12. Are you involved in social development programmes/projects in your **Parish**?

Yes ☐

No ☐

13. If you answered no to question 12 above, please indicate by ticking in the box the main reason why you are not involved?

1. Not my responsibility		6. Not part of the Parish priority	
2. Not enough time		7. Parish work is overwhelming	
3. Already enough lay participation		8. The Bishop does not approve	
4. Parish does not approve		9. Archdeacon does not approve	
5. Social Development programmes are very difficult.		10. Priests do not have enough education and training to be involved in social development	
11. Other (give reason)			

14. If you answered **yes** to question 12 above, indicate by ticking in the table below what these programmes are. Tick as many boxes as are appropriate. If the project is not indicated in the table below, please tick "Other" and provide some details or descriptions of programmes or projects in the empty spaces.

1. Feeding/soup kitchens		11. Job creation	
2. Crèches/day care		12. Health care	
3. Education		13. Vegetable gardens	
4. Skills training		14. Sport	
5. Community development		15. Drama/art	
6. HIV and AIDS		16. Youth development	
7. Care for senior citizens		17. Woman's empowerment	
8. Lobbying and Advocacy		18. Crime Prevention	
9. Working with physically challenged		19. Prison ministries	
10. Alcohol/Drug rehabilitation		20. Community tourism	
21. Other (give details)			

15. If you have answered **yes** to question 12 above, approximately how much money does your Parish spend on social development programmes annually?

R.....per annum

16. If you have answered **yes** to question 12 above, is the Parish involved in any fundraising for the indicated social development programmes?

Yes ☐

No ☐

17. If **yes** to 16 above, are you personally involved in such fundraising?

Yes ☐

No ☐

18. If **yes** to 17 above, what are some of your experiences with fundraising? Please tick as many boxes as are appropriate in the table below.

1 Fundraising is easy		8 Fundraising is difficult	
2 Fundraising from local sources is easy		9 Fundraising from local sources is difficult	
3 Proposal writing is easy		10 Proposal writing is difficult	
4 Fundraising from individuals is easy		11 Fundraising from individuals is difficult	
5 Fundraising from overseas sources is		12 Fundraising from overseas sources is	

	easy			difficult	
6	Fundraising does not take a lot of time		13	Fundraising is very time consuming	
7	Trying to access government funds is easy		14	Trying to access government funds is difficult	

19. If you answered **yes** to 17, is there anything more that you would like to add about your experiences with fundraising?

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20. Do you think your Parish needs some assistance with fundraising for social development programmes?

Yes ☐

No ☐

21. Are you involved in social development programmes in the community that do not involve the **Parish**?

Yes ☐

No ☐

22. Please discuss the reasons for your answer to question 21?

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23. Does your **Diocese** have a vision statement?

Yes ☐

No ☐

Not sure ☐

24. If you have answered **yes** to question 23, does the vision statement include social outreach/development/welfare/charity as part of the ministry of the **Diocese**?

Yes ☐

No ☐

25. If you have answered **no** to question 23, please discuss the reasons why you think there is no Diocesan vision statement.

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26. Are you aware of other **Parishes** in the **Diocese** involved in social development programmes?

Yes ☐

No ☐

Not sure ☐

27. If you answered **yes** to question 26, how many parishes are you aware of that are involved in social development?

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28. If you answered **no** to question 26, please discuss some of the reasons why you think that other parishes in your Diocese are not involved in social development programmes.

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29. If you answered **yes** to question 26. Please indicate what programmes are being implemented. Tick as many boxes as are applicable. If applicable, indicate the number of parishes that you know of that are involved in such a programme/ project in the last column?

		number
1. Feeding/soup kitchens		
2. Crèches/day care		
3. Education		
4. Skills training		
5. Community development		
6. HIV and AIDS		
7. Care for senior citizens		
8. Lobbying and Advocacy		
9. Working with physically challenged		
10. Alcohol/Drug rehabilitation		
11. Job creation		
12. Health care		
13. Vegetable gardens		
14. Sport		
15. Drama/art		
16. Youth development		
17. Woman's empowerment		
18. Crime Prevention		
19. Prison ministries		
20. Community tourism		
21. Other (give details)		

30. Is the **Diocese** implementing social development programmes at a **Diocesan level**?

Yes ☐

No ☐

Not sure ☐

31. If you answered yes to question 30, indicate in the table below, what are these programmes/projects?
Tick as many boxes as are applicable.

1. Feeding/soup kitchens		11. Job creation	
2. Crèches/day care		12. Health care	
3. Education		13. Vegetable gardens	
4. Skills training		14. Sport	
5. Community development		15. Drama/art	
6. HIV and AIDS		16. Youth development	
7. Care for senior citizens		17. Woman's empowerment	
8. Lobbying and Advocacy		18. Crime Prevention	
9. Working with physically challenged		19. Prison ministries	
10. Alcohol/Drug rehabilitation		20. Community tourism	
21. Other (give details)			

32. If you answered yes to question 30, approximately how much money does the **Diocese** spend on social development programmes annually?

R.....per annum

33. Do you think that the church is spending enough money on social development programmes?

	Yes	No	Not sure
Your Parish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Your Diocese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

34. Do you think that the Church is doing enough work in the field of social development?

	Yes	No	Not sure
Your Parish	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other Parishes in your Diocese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Your Diocese	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Other Dioceses	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The Anglican Church in SA	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

35. If you answered no to any category in question 34, what do you think are some of the reasons that the church is not doing enough in the area of social development?

Your **Parish**.....

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Other **Parishes** in your **Diocese**

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Your **Diocese**.....

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Other Dioceses

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The Anglican Church of Southern Africa

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36. What more, do you think, the church should be doing in the area of social development?

Your Parish.....
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Your Diocese.....
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Anglican Church of Southern Africa

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37. Are you aware of social development programmes in the broader Anglican Church outside of the Anglican Church of Southern Africa?

Yes ☐

No ☐

Not sure ☐

38. Are there any general comments that you would like to make, related to the churches involvement in social development programmes that have not been covered in this questionnaire?

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Many thanks for your contribution.

Appendix C: Diocesan programmes and projects.

	Programme and project	The number of Dioceses this project is located in	Approximate number in total
1	Education	11	227
2	HIV and AIDS	19	248
3	Food Security	19	212
4	Social Services	7	13
5	Refugees	6	8
6	Reconciliation	3	12
7	Income Generating	11	123
8	Food Gardens/agriculture	13	74
9	Prison Ministry	2	5
10	Homeless people	2	3
11	Health Care	19	54
12	Advocacy	8	8
13	Skills Training	15	117
14	Church Land	2	6

Appendix D: Inventory of Church land

Inventory Findings:

<i>No. of Dioceses</i>	<i>No. of Properties</i>	<i>Total extent</i>
16	2 438	12 137

Property Breakdown per Dioceses:

<i>Dioceses</i>	<i>Total no. of Properties</i>	<i>Total extent of all Properties(ha)</i>
Bloemfontien	90	1463.8123
Cape Town	542	2548.9995
Christ the King	76	52.3273
George	134	183.5694
Grahamstown	246	505.1483
Johannesburg	195	66.8818
Kimberley & Kuruman	42	8.1223
Matlosane	20	2.4673
Natal	375	3942.6087
Port Elizabeth	91	974.6888
Pretoria	116	113.1241
St Johns	62	102.0506
St Marks The Evangelist	12	1.8541
The Highveld	88	63.3356
Umzimvubu	299	830.1083
Zululand	50	1278.6202
Total	2438	12137.7191